

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 27, 1915

NEW SERIES VOL. XVII, NO. 21

KINGDOM BRIEFS

The trustees of Bethel College, Russellville, Ky., will put a man in the field to raise \$75,000 for additional endowment.

Dr. Savage, formerly president and long time professor in Union University, Jackson, Tenn., has been recommended by the executive committee for its presidency again.

June 13th is "Go to Sunday School" day, according to the Mississippi Sunday School Association. Their slogan is, "One-half million people in the Sunday Schools of Mississippi." We hope it will be realized. Everybody pull for it.

Missionary J. G. Chastain closed his meeting with the Mexicans in Pasadena, Texas, with sixteen baptisms. He will spend the summer east of the Mississippi river, laboring with Rev. C. D. Graves and others in the enlistment work. Mail sent to Blue Mountain, Miss., will be forwarded to him.

We understand that the Mohammedans, as a class, object to any suggestion that there are yet some things for them to learn. We are glad that Baptists are not all in the Mohammedan closed circle.—Religious Herald. And yet some people were afraid that the efficiency commission or somebody else would learn some better way of working.

We are glad to hear that Dr. A. T. Robertson is soon to have another book from the press. Its title is "Practical and Social Aspects of Christianity," being a series of expository lectures on the Epistle of James. We know of no man among us more capable of lucid exposition and incisive presentation of Bible truth, and these lectures have been tested out by delivery at the Northfield Conference.

A visit to the lunch counter in the railway station in New Orleans will enable one to understand why our present secretary, Dr. Lawrence, was accustomed to preach, when pastor there, on the fly screening ordinance. We have seldom seen flies have so much liberty, or make so much use of it. What is the matter with the doctors and health officers that these pestiferous stable vermin must get the first seats at every dinner table?

Dr. R. A. Venable has assumed his duties as president of Clarke College, succeeding Dr. M. O. Patterson. He has been teaching in the college already, and is thoroughly familiar with its work and entrenched in the esteem of all the college people. There is no better student or teacher of the Bible than he. He is confident of the future of the school, has selected a strong faculty and they are planning for a great opening in the autumn. Prof. Still is vice-president, a practical school man and successful business man. Professor Parkinson continues in the chair of Greek and Latin. Prof. P. I. Lipsey, Jr., has the chair of English. Prof. W. C. Bennett and wife will have charge of the two dormitories and the other departments are well provided for.

A good many years ago, while sojourning in a distant state, I boarded in a home where all vegetables were cooked in the same pot. Beans, potatoes and cabbage were all boiled together. They never tasted like anything in particular, but had a sort of offensive combination odor. I have been afraid of church unions, consolidations and federations ever after. But some one argues, we are all going to the same place bye and bye, why not unite now? So the beans and cabbage and potatoes might have argued, without, however, changing the fact that the dinner was spoiled. To be sure, the contention that it is more economical may be made, but there are better things than that kind of economy. Combination sometimes spells destruction.

The Mississippi Funeral Directors' Association at its recent meeting in Jackson, went on record in favor of temperance and sobriety, adopting a resolution which pledges the members to the utter exclusion of all intoxicants as incidental adjuncts to their annual meetings. A resolution was adopted which was ordered referred to the entertainment committee at all convention towns, declaring this to be the unvarying policy and sentiment in the future. Now let all other conventions of doctors, bankers, etc., put themselves on record in the same way. All honor to the undertakers!

It was due to W. M. Whittington, one of the trustees from Mississippi, that a motion was passed by the trustees of the Southern Baptist Theological Seminary requesting the faculty and executive committee to furnish each member of the board a copy in advance of the annual meeting of such recommendations as they propose to make. This would be a good rule to follow in all our educational institutions.

Representatives of the Southern Baptist papers had a short session at Houston, electing Dr. Z. T. Cody president of the association and Dr. E. E. Folk, secretary. A meeting will be held next year at Asheville the day before the convention, a committee being appointed to prepare a program. Two other committees were appointed on matters of business.

Brother J. G. Chastain writes: "Those who were not permitted to attend the Houston convention should not fail to read carefully Brother Ball's most excellent write-up of it, which appeared in The Record of last week. That is an accurate, instructive and most valuable report of a great convention.

The Home-Mission Board has issued an album called "Home Missions in Pictures." It is made up of beautiful views of places and people connected with our home mission work. They are well chosen and the work is well done. The price of the album is twenty-five cents.

There was one lady present at the meeting of the editors,—Miss Mallory, connected with Royal Service. Only one rose among many thorns! We hope she will always be there, and that there may be more like her.

This is the day of beautiful commencement invitations. We acknowledge receipt of those of Blue Mountain, Industrial Institute & College, and Tennessee College.

Rev. Jas. F. Dew has given up the editorship of the Baptist Blade, and is open to invitation for evangelistic work. He was one time a member of Calvary church, Vicksburg.

The City Federation of Missionary Societies in Waco, Texas, adopted a pledge not to buy ice and groceries on Sunday. Glad you have joined us. The way is open to others.

The Baptist and Reflector comes out with a new headgear, or spring bonnet. It is a good thing sometimes to shift the furniture around in the room at the time of spring cleaning.

A young lady who is a graduate of two of the best colleges in Mississippi, with the best of testimonials to her personal worth and Christian character, wishes a position as teacher. Address "A. B. C.," care of The Baptist Record, Jackson, Miss.

A member of the church at Cheneyville, La., writes that the church has taken on new life since the coming of Pastor Z. T. Sullivan; good congregations, forty to sixty in the prayer meeting; the pastor teaches the Bible class in the Sunday School. He is happy in his work and greatly beloved.

Dr. R. A. Venable preached the commencement sermon for Pelahatchie High School. It was a clear exposition of the gospel of hard work from the text "Study to be quiet and to do your own business." It will be hard to forget. The commencement program throughout was unusually interesting.

It is understood that Dr. M. O. Patterson will teach the Bible in Mississippi College next year and that Prof. W. N. Taylor will have charge of the academy. These have both taught in the college before and are well known school men, each being peculiarly fitted to the work for which he has been selected.

The Baptist World notes the fact that William Jennings Bryan and another unnamed man are Presbyterians, not because their parents were, but because they were sent to a Presbyterian school. And yet there are some people who don't understand why others insist on having distinctively Baptist schools in China and elsewhere.

Dr. Geo. B. Butler, of the First Baptist church, Beaumont, Texas, and Rev. J. W. Gates, of Port Arthur, Texas, have just been with Brother Theo. Whitfield, of the First church, McComb, in a two weeks' protracted meeting. Brother Bates spoke each morning, particularly to Christians, and Dr. Butler preached at night. Dr. Butler is a Mississippi College man and it is needless to say that there was some mighty fine preaching. There were eleven additions by letter and fifty for baptism.

CONTRIBUTED ARTICLES

PHYSICAL HEALTH CHAMPIONED BY THE CHURCH.

Dean J. L. Kesler, Waco, Texas.

Some years ago a missionary statesman was asked what he considered the first qualification for a good missionary. He answered "to be a good animal." Physical health, it is everywhere admitted, underlies and conditions human efficiency. Wholesome responses to moral stresses are the normal fruits of physical well-being, while the pull and drag on human life toward moral mud are often traced to a disordered digestion or an unbalanced nervous organization—in other words, to ill health. Criminality itself is one of the dividends which society reaps from the abnormal brain-forms of pathological origin. Health is the first asset of the nation, the community, the home.

It may be that the church has not always been a champion of physical health. Indeed, there may be a modicum of truth in Heine's subtle remark, that the holy vampires of the Middle Ages had sucked away so much of our life-blood that the world had become a hospital. But, however that may be, it cannot be doubted that health was a chief purpose and pursuit of the Master, and no Christian philosophy can consider it less than a chief good without repudiating the work of the founder of the Christian Church. A chief good it certainly was considered in the temple of the great prophets of the Hebrews back to whom the Christian religion dates its origin. Would it not be anomalous if health were not a part of the program of His church who went about the villages of Galilee proclaiming the good news and healing all manner of sickness? Certainly we cannot follow Christ and neglect disease. If the church is in league with Him who came to give life and to give it more abundantly, then it is in league with life's first necessity, physical health.

I do not mean to say that all social maladjustments are due to physical degeneracy or ill health, but I do mean to say that many of them are. I do not mean to say, however desirable physical health may be, that it will heal all life's disharmonies; but I do mean to say that it conditions the higher life on many levels, and that we shall never have adequate morality and social poise till we have adequate health and its wholesome responses to normal contacts.

The church stands for, or should stand for, everything good. The church stands against, or should stand against, everything bad. Religion, of which the church is the proper organ, is the champion of human well-being and of the big brotherly life. Lucian, speaking of the early Christians, in derision said: "Their Master has persuaded them that they are brothers." And so we are, both by nature and necessity. Christianity only brings us into the consciousness of our relations, and makes us aware of what is always and everywhere constitutional to human life. This consciousness of brotherhood, bounded by neither race nor country, reaches a helping hand to sick life everywhere. No ill can be tide humanity anywhere that the brotherliness of its binding love was not meant to heal. No good can reach out its kindly ministries which we are not under obligations and necessity to make prevail universally. This is the task of Christianity. It is a social task, and it concludes physical health as a chief pursuit and propaganda, even as printed in the program and pursuit of Jesus.

Religion adds no peril but love and love's sweet sacrifice and service; it subtracts no satisfaction but hate and hate's deep bitterness and gloom. Wherever, therefore, the sharp dissonance of disease lames "the hurt children of our race," the church seeks and ought to seek, the

healer's wand in serum and surgeon's knife and builds its hospital and nursery beside its chapels of worship. It is part of our task because it is part of the need of humanity. Religion was meant to minister to the whole of life. The church must help the community. Reciprocity and necessity are brothers. The church cannot succeed if the community fails. The ideal and goal of the church is an ideal community, what Jesus called the kingdom of Heaven. And we cannot approach an ideal community without health.

Again, better even than healing is prevention, and knowledge and practice of sanitary law by which life escapes the invading germs and the doctor's bitter medicines. The days of pain, the waiting for health's return and the sunlight on the hills—these shadowed years—may never come, if we sink the ships of disease before they beach upon our shore. Prevention is better than cure. Today life's chief enterprise and hope are centered in one word, and that one word is prevention. For this every institution for the public good—the church chiefest of all—must stand, must invest its strength, must be the champion for and in the name of religion and humanity.

Just as I had reached this point, I laid down my pen and took up the afternoon paper and on the editorial page a distinguished bishop was quoted as saying that a church should have nothing to do with clean-up campaigns, physical culture propaganda, unemployment, tuberculosis Sundays, and such like things. To which the editor adds that this utterance of the bishop "exactly accords with the great commission: 'Go ye, into all the world and preach the gospel to every creature.'"

The trouble with the editor was that he didn't read on far enough in selecting his quotation in proof of the bishop's contention. Among other things immediately following are these: "In my name shall they cast out devils," and "They shall lay hands on the sick, and they shall be healed." And at another place where the same commission is given, the writer goes on to say: "Teaching them to observe all things whatsoever I have commanded you." A sample of the "all things whatsoever," is as follows: "And when he had called unto him his twelve apostles, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," and adds this specific command: "As ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: Freely ye have received, freely give." These samples of the kingdom herein specified do not seem to correspond with the bishop's restrictions.

After this, we are told, he sent out other seventy also, and these he commanded, saying: "Into whatsoever city ye enter and they receive you, eat such things as are set before you; and heal the sick that are therein and say the Kingdom of God is come nigh unto you."

There are just two ways, as it seems to me, of finding out what Jesus meant for us to do: First, by finding out what He himself did, and second, by finding out what He set his followers to doing. In regard to both of these ways we have definite and convincing information. He himself proclaimed the good news and healed the sick, and he sent out the twelve and also the seventy to do the same things. What shall be our conclusion, therefore, as to the mission of the church to physical life? To me there is but one answer. The church is missionary to the body also.

It is only too clear that the bishop and the editor limited too closely the church's function. The business the Master had to do included healing the sick, and the business the Master has

for us to do, and definitely sets us to doing includes healing the sick and the prevention of disease also.

I asked a missionary the same day, Dr. Lockett, of Africa, what he thought about it. He said certainly Jesus included healing in the mission of Christianity. Two-thirds of the records of his deeds are the records of healing. It seemed to him as it seemed to me, that Christianity must look after men's bodies as it looks after men's souls also. The actual physical good to health and life is the one appeal that pierces between the close-knit armor of age-long superstition against the lovely and beautiful ideal of a just civilization which Christianity proposes and requires.

This ideal is so fine, its attainment so remote, its battlefields so commanding, its stake so immense, that I may be allowed to say, that I count it perilous to change in any particular whatsoever the task which Jesus set us to do. The method of the doing of the task may be changed, but the task never. He certainly sent his first followers on definite missions of healing. And today, wherever human love lifts the burdens of sick life and nurses it back into health again the crowd and throng of uplooking humanity from the depths of the wilderness of ills press into the new Kingdom, even as they did when Jesus and his apostles healed in Galilee. This is true of all the mission fields, including the block on which your own church stands. While the people still treat as sophistry the new creed, they yet yield to the new life which brings healing and fulfills itself in ministries of love—in as much as I was sick and in prison and ye ministered unto me. A life which radiates righteousness, peace, joy, good new for the physical, industrial, social, aspirational, worshipful faculties cannot be hid and will not be barren.

The church has one supreme peril, as I see it. It is the danger of the short look. It is the danger of the little vision, the danger of its walking by on the other side of maimed life, the danger that it fail to be as big in the task it sets itself as the demands of the Christian religion; that is to say, as big as the claims of human life in its cry for human help.

Christianity is humanitarian. Poverty is a chief cause of ill health; and so is industrial wrongs the ancient prophets cried out and so must the church today. We must turn off the inflow. We must abolish the conditioning factors. Wherever poverty or oppression or cornered revenue or oppressed opportunity limits intellectual or spiritual aspiration or physical health, Christianity, real Christianity, unsheaths, and ought to unsheath, the sword of the prophet to break life's bondage and set life free. In all such cases there is more than one kind of clean-up campaign indicated.

The first business of Christianity is to give life a chance.

Physical health has its basis in good heredity. Every child has a right to be well-born. It ought to pass the first gateway into life unchallenged. But in order to be well-born there must be good ancestry in a good environment. In nature only the fit survive. In education and religion we try to make as many as possible fit, but we cannot purify the germ-plasm. In eugenics we try to provide that only the fit shall be born. This gives better material, offers a better investment, insures better dividends, makes possible a better citizenship and a nobler society. There is no greater cruelty than to preserve the defective and diseased to be parents of a progeny of wretchedness to burden society and make sure the decadence of the race. Here the church may join the State, or be its fore-runner, in requiring health certificates before marriage and lend its powerful influence for the enactment and enforcement of suitable laws to prevent the reproduction of the physically, socially and morally unfit; to eliminate the blight and crime against the unborn; and to eradicate those diseases properly labeled, "the black plague."

(Concluded next week.)

A MEXICAN REVIVAL.

J. G. Chastain.

Just at this time Southern Texas is swarming with Mexicans. During the spring thousands of the laboring classes migrate to this part of the State, seeking employment in picking strawberries. The writer has just closed a six weeks' meeting among them, having baptized sixteen believers; others were converted and may join later. Pastor W. J. David, of Pasadena, planned the meeting, and furnished his church house in which to hold it. He invited the missionary to come and kindly entertained him during his stay. Brother and Sister David are doing a good work in Texas. I knew them in Mississippi, when I was a school boy, and it was delightful to be thrown with them again. They rendered me every assistance in their power and thus contributed very materially to the success of the meeting.

From the beginning the congregations were large, attentive and interested. Time and again the house was filled to overflowing and people turned away. Many of them were fresh from Mexico and heard the Gospel here for the first time in their life. Some had never before seen a copy of the Bible. One man came and asked if he would be permitted to attend the meetings. The whole procedure seemed to be a mystery and a revelation to them. A striking case was that of a woman who was converted the first time she came into the meetings. One of our last meetings was given up to hearing the testimony of the new converts. It was good to be there. The melting testimony of a young Spaniard electrified the entire congregation. He referred to his rearing in Spain and then to a short residence in Mexico, but said he never heard the Gospel until the came to Texas a few months ago. He was joyfully converted and said he wanted to return to Spain and tell his parents all about it.

The thousands of Mexicans who have left Mexico because of war conditions are far removed from their former environments and are prepared in a very especial way to hear and receive the Gospel. If we embrace this opportunity to evangelize them, when the war is over they will return to Mexico as so many self-appointed and self-sustaining missionaries, carrying the Gospel to their people.

At the close of our meeting they made a free-will offering of more than \$25, which was forwarded to our Texas State Board to aid in the Mexican work in Texas. There is every reason why we should press the work among the Mexicans now in the United States.

THAT BANKER'S CHARGE.

Sickness kept me from attending the Southern Baptist Convention. I hated to miss it. According to the report of the proceedings, as published in The Commercial-Appeal, one banker took the convention to task for its extravagant expenditure of money on Board officials. Granting that his statement is correct, it is enough to dishearten those who are giving to the work. One hundred and twenty-seven thousand dollars for official expenses is an enormous amount. If his statement was incorrect it should have been challenged and corrected right then and there; for thousands will believe it and use it against the work.

I have been convinced for a long time that each of our Boards should get out a tract each year giving a clear, itemized account of just where and how each cent of money handled by them is spent. I have tried to get some of our secretaries to see the need of such a report, but so far have failed.

We need a full report, showing just what we pay every employe of the Board for salary and all other expenses, and just what we pay each missionary or native worker for salary, house rent, traveling expenses, support of children, etc. Everything should be reported in tract form and sent out free, as other tracts are now sent out by the Boards. Some of the secretaries have told me that such a report would require too

much time and labor. But I honestly believe that it would be worth more than all of the tracts now sent out by the Boards. That is, if the report should show to the people that all the funds are economically and wisely used.

Such a report will have to come now, for that banker's statement has gone to all the land, without a single charge by the convention that his statement was not correct. That is, no charge was published in the paper that contained his statement. Men are coming more and more to want to know just where and what for the money they give is being used, therefore, now, if we hold our business men, and further enlist them in the mission work, we will have to put into their hand a full, clear, itemized report of just what is being done with the funds sent in. No one questions the honesty of the managers of the Board's funds, but some do question the business wisdom of the management in some instances; and that banker's statement will make them question more and more unless the Boards wisely send out a full, clear report of all they handle. It is not sufficient to say "the report is in the minutes," it is needed in tract form by the thousands.

Personally, just for use, I would give more for a tract giving a full, clear, itemized report of just how many missionary homes, church houses, chapels, hospitals, school houses, etc., we, the Southern Baptists, own on each foreign field, and the total value of all, together with just how much we pay to each missionary and native helper for salary, house rent, traveling expenses, support of children and so on, and a full itemized report of just how much is expended for Board expenses in the home land, that for all else that the Boards send out. Armed with such a report, and the journal of each Board, I would need nothing else to successfully meet every critic of the work. Granting, of course, that the report would show the entire work well and wisely handled. But now, since the published charge of that banker has gone into all the land, I cannot meet them without such a report. We must open up and show to the world just how we use the Lord's money, for it is His when given to missions.

E. L. WESSON.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

Life and Influence of the Rev. Benjamin Randall, by Frederick L. Wiley. American Baptist Publication Society Press.

The State of New Hampshire was the scene of the incidents of this book. The time included was the last quarter of the eighteenth and the first quarter of the nineteenth centuries. The subject under discussion was a consecrated and enthusiastic Christian minister, and founder of that division of Baptists known as The Free Baptist Denomination. The purpose of the writer is to interpret the life of this noble pioneer evangelist and leader, and also the people whom he led; hoping by so doing to strengthen and make vital the union existing between them and the larger body of Baptists.

As one writer has well said this production also is "an excellent contribution to the history of home missions in New England in the early years of our nation."

The story of the life of this remarkable man is well told, much of the most interesting portions being given in the words of the great man himself. Certainly the purpose of the author will be realized.

The writer would commend this book to the young minister as giving an example of application, zeal and unselfishness. To the old minister it reveals an example of how to grow old gracefully. To all alike it becomes another witness as to what will happen when the Bible is studied with a clear conscience.

Education Commission

To whom do they belong?

To the Baptists of the whole State.

What are you talking about?

The Woman's College and Clarke Memorial College.

If the Baptists of the State own them, who then should give this one hundred thousand dollars?

Every Baptist in this great State of ours.

Are they giving?

Yes and no.

Are all the Baptists doing their part?

Let us see. Everywhere we have been the W. M. U.'s, the Sunday Schools, the pastors and many of the members have done nobly.

What are the moneyed men and women of the churches doing?

We can't speak for the future, but to date the men and women of our churches that are in good circumstances are doing nothing. The richer they are the more opposed they are to all denominational work; that is, if it costs anything. God have mercy on this class of folks in our churches. God bless the hard-working class of our churches, both men and women! They are not only supporting the Kingdom, but they are building for tomorrow. It is glorious to note how enthusiastically the women are giving to this great work of God.

Are the pastors the key to the situation?

Yes, not only the key, but the lock and all.

The pastors, thus far, to a man (with two exceptions—have not only opened the church doors to us, but they have given royally and enthusiastically.

What about the tithers?

These are the most spiritual and most loyal and the largest givers in the churches; and one thing about a tither, he always has something for the Lord's cause, and it is a real pleasure to give it.

Shall we win?

Yes.

How?

By the help of God and His mighty hosts.

Yours for success,

FARR & BYRD.

SOME ADDITIONS TO THE DOINGS OF THE SOUTHERN BAPTIST CONVENTION.

Martin Ball.

The closing hours of the Convention were full of interest. Several important matters were introduced and deserved larger consideration. The attendance was cut down until not more than 200 messengers were left to close the great meeting. The Committee on Education was named as follows:

A. J. Barton, Texas; W. L. Pickard, Georgia; R. W. Weaver, Tennessee; J. M. Shelbourne, Alabama; R. T. Vann, North Carolina; E. M. Poteat, South Carolina; W. L. Wiley, Oklahoma; O. F. Gregory, Maryland; A. P. Montague, Florida; J. M. Cammack, Virginia; J. L. Johnson, Mississippi; W. J. E. Cox, Arkansas; Edgar Godbold, Louisiana; M. B. Adams, Kentucky; E. W. Stephens, Missouri; E. B. Atwood, New Mexico; A. E. Booth, Illinois.

A strong resolution was introduced and passed, urging the messengers to future conventions not to leave the convention and travel on the Lord's day to get home.

A resolution was passed thanking the press of Houston and the Associated Press for the manner in which the convention has been handled. The railroads and the city administration of Houston were voted thanks for their aid in making the convention a success.

The following fraternal delegates to the National Baptist Convention, colored, which meets in Chicago next September, were chosen: B. F. Riley, Alabama; W. P. Throgmorton, Illinois;

(Continued on page 7.)

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EDITORIAL.

THE PROPOSED UNION SCHOOL.

At the convention recently held at Houston, the committee to whom the report of the Foreign Mission Board was referred brought in a recommendation that the Baptists of the South contribute \$1,000 a year to maintain a union school at Shanghai, China, for the education of the children of missionaries, with the expectation that similar schools should be instituted and fostered on other mission fields at a later time. This recommendation was referred to a committee and left to be decided upon at the meeting of the convention in Asheville one year hence. As a substitute for it, Secretary Gillon, of Tennessee, made the motion that the Foreign Mission Board be authorized to make provision for the education of missionaries' children without any alliance with other denominations. The whole matter was left for decision next year.

There are several things that need to be said with reference to this proposed measure. First it was simply astonishing that it should have ever been introduced. It is in absolute violation of the avowed policy of the convention last year in the adoption of the report of the committee on efficiency. If language means anything at all, the language of the commission forbids any such venture, or perhaps it is more exact to say expresses our opposition to any such undertaking. If we are going to repudiate the action of last year, let us openly say so and not confuse counsel with words. We do not believe for a moment that Southern Baptists are of a mind to reverse all the past and adopt this new experiment. The report of last year reads thus: "We believe that the highest efficiency of the Southern Baptist Convention . . . can be attained by preserving a complete autonomy at home and abroad, unembarrassed by entangling alliances with other bodies holding to different standards of doctrine and different views of church life and church order; . . . by devoting our energies and resources with singleness of heart to fostering and multiplying denominational schools and other agencies at home and abroad in full denominational control, and in full harmony with the spirit and doctrine of the churches contributing funds to our boards." How any committee could bring in a report setting aside all these things with a scratch of the pen was difficult to understand.

An explanation of it, however, was made, privately, to the editor that when the committee was called together the report had been prepared and was read to them with the urgent statement that there was only fourteen minutes till it must go to the convention and they must hurry through with it. Some did not agree with the report but were assured that it would be given time in the convention and it was up to the convention to settle it.

When the report was read nearly all the time was taken up by representatives of the board and others speaking on other matters and mak-

ing no mention of the recommendation. However just before the time was past an opportunity was given and J. W. Gillon, of Tennessee, made a vigorous speech in protest, offering a substitute which eliminated the union school. It was evident that his substitute would have been adopted but the time was up, and at a subsequent meeting another resolution was passed referring the whole matter to a committee to report next year. It is very necessary for this committee to know the mind of the denomination and they will be glad to have the matter thoroughly discussed. We have no doubt that the people will stand by the avowed policy of the past to have no entangling alliances.

NOW A STORY OR TWO.

Among the many stories told of Abraham Lincoln, one is like this: A deputation of abolitionists called upon him early in his administration to insist that he issue a proclamation freeing the negro slaves. To this he replied by asking a question, "If you call a dog's tail a leg, how many legs has he?" One answered, "Five." "But," said Mr. Lincoln, "that is where you make your mistake; calling it a leg does not make it a leg." They saw the point.

Similarly, the report of the committee recommending that we have a union school in China for missionaries' children protests that it does not commit us to union work. Calling it by some other name does not change the character of it. It is said that sometimes a doctor gives calomel when he insists to the patient that it is just a mild chloride that is offered, or that a dentist gets the forceps on a child's tooth when he asks only to look at his mouth, but this beats all the doctors, for it proposes to do the very things which it says is not proposed. To be sure it is said that this school is not for the heathen nor for those that have been saved from heathenism but for missionaries' children. But it is mission money and spent on mission fields. There is absolutely no difference in the principle. It will be impossible to make a Chinese believe that a Baptist school is necessary and proper for him when the missionary has a union school for him.

If economy is the argument relied upon for union schools, why not accomplish the desire for economy by sending the children of Chinese and the children of Americans to the same school? That certainly would save the expense of additional schools. Why not do like Peter when he went to the house of Cornelius—go bag and baggage? Do not the Chinese need the uplifting fellowship of association with the families of the missionaries. There are many ways out without falling into this pit.

But the report says, "We reserve the right to withdraw whenever it seems proper." So did the rabbit when it struck the tar-baby. You know Uncle Remus' story. But he was stuck for good. Nobody who advocates this union school ever expects or desires to give it up. The committee is not to be blamed; their work was done hurriedly without the necessary consideration, and some of them were afterward sorry for it, and would not do it now. It was a plan of some men behind them to put the matter through. It is not a question of sympathy for the missionaries, for the board is not shut up to this method. The committee appointed to report next year will have ample time to study the question and we hope they will be able to make such recommendations as will be in accord with the declared policy of the convention, and one that will not tend to alienate a larger part of the convention's constituency.

Remember the National Anti-Saloon League Convention meets in Atlantic City, July 6-9, 1915. Let all who are thinking of attending this great meeting write to T. J. Bailey, Jackson, Miss., for particulars. Special railroad fares will be put on for the occasion.

THE BAPTIST RECORD

Thursday, May 27, 1915.

THE IMMEDIATE TASK IN MISSISSIPPI.

There will never be a time when the work of the kingdom will not present a variety of tasks, but at different times some one and another of these will be uppermost. An all-round Christian is made by manifold experiences and work, and he will welcome all that God gives him to do. But there are times and conditions which bring one of the departments of the work to the front and make attention to it the imperative and first duty. We have just passed through a home and foreign mission campaign which absorbed the major part of the interest for several months. At other times other calls have been given the right of way.

Just at this time the work that has the first claim to our attention is the effort of the Education Commission to provide for the obligations which the State Convention assumed on behalf of Clarke College and the Woman's College. It is well known that these were obligations which came to the convention in taking over Clarke College and in authorizing the erection of an administration building for the Woman's College. This has brought to the Baptists of Mississippi the necessity of raising \$100,000 for buildings in these two institutions which are now completed and in use. The buildings were erected by the issuance of bonds to secure the money, some of which bonds are already past due. The Education Commission has managed by official and personal endorsement to care for this denominational indebtedness up to the present until the money is contributed by the Baptists of Mississippi.

Dr. J. B. Lawrence was asked to superintend this work in connection with his office as mission secretary. He secured the assistance of Brethren W. E. Farr and J. E. Byrd. They have now been in the field nearly three months and have merely made a beginning. It is the purpose now of the superintendent and these brethren to push this work with all vigor, and conditions are now more favorable for its success than ever before. The Baptists of Mississippi have always done their work with beautiful unanimity and hearty enthusiasm. This task will surely be no exception. It must be taken seriously into account and must have the right of way. We can do this and we will. Write Dr. Lawrence and suggest ways and places by which the work can be speeded.

THE BOARDS AND EXPENSES.

This is a subject that received a great deal of attention at the convention in Houston, and the brethren all want to know and some want to speak some more. It is a matter about which there can be and ought to be no secrets. It is a matter that the committee on efficiency thoroughly looked into and about which some brethren freely spoke their minds. It is a matter in which it is possible and easy to do immense harm by speaking without due investigation and care. It is possible for only half of the truth to be told and leave the hearer or reader in hurtful ignorance. The boards were criticised for the expense of administration by a few brethren at the convention; a few were in sympathy with them, others in confessed ignorance, but it was plain that a majority of the convention were not in favor of the sledge hammer method of investigation or rather attack. It is easier for the attack to be published abroad than for the defense. It is more dramatic and sensational, and appeals easily to passion and prejudice of which there is generally plenty.

It is true as stated that the expenses of administering the three boards, home, foreign and Sunday School, is over one hundred thousand dollars. But there are several things more that ought to be remembered. First of all, keep in mind that these boards are doing nearly a million and a half business; so that the operating expense in the way of salaries paid to secretaries and office force of all sorts in all departments is less than

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ten per cent. This, it was stated on the floor of the convention, is less than that of most lines of secular business and less than that of any other mission board in this country doing business for the larger denominations. We should congratulate ourselves on having a smaller expense than others.

With all this The Baptist Record is in favor of the greatest publicity of all the facts. Let nothing be kept back, and so far as we know there is no conspiracy of silence on the part of anybody. It is a necessity to have free discussion even if somebody is not diplomatic or parliamentary in speech. Probably some things were said in the wrong way at the convention, but better have brethren speak their minds than keep them corked up. Not every man can preserve the niceties of speech in an earnest extempore address. Bad air comes of a lack of open windows. Let the brethren speak out. It is likely the boards will heed the desire for greater publicity and let everybody know that they have no secrets. Democracy is a little noisy, sometimes stormy but that institution is safest and strongest which roots itself in the intelligent sympathy and affection of all the people.

It is probable, too, that the boards will study anew the problem of economy and strive to keep the expense of administration as low as is consistent with efficiency. They ought to do it and they are wise and good men who see the necessity for it from every point of view. We have never been of those that believed discussion of boards and methods would hurt the work. On the contrary it is our opinion that it would greatly strengthen the cause. We believe the boards are doing the work well and will be made stronger by all the facts being brought into the light.

MEETING OF THE ALUMNI AND FORMER STUDENTS.

As president of the Alumni Association of Mississippi College, I urge all of the alumni and former students to come to the class day, and alumni exercises, Tuesday, June first, 1915. Our alma mater is dependent largely upon the alumni and former students for her continued success. We are expecting a large attendance. The faculty has devoted the entire day and evening of next Tuesday to these exercises. A gracious welcome and a royal good time await all who come.

Our college friendships can be renewed, and a visit to the scenes of other days will better prepare for the duties of life.

An opportunity is given this commencement to rejoice with all the friends of the institution upon the splendid material growth of the college. The magnificent library building will be completed and dedicated. Marvelous changes have been wrought in the campus and buildings. We owe it to the college and to ourselves to make the exercises of this day memorable in the annals of the college.

Very respectfully,
W. M. WHITTINGTON,
President of Alumni Association.

Judge Paul B. Johnson, upon convening court in Hattiesburg, delivered a charge to the grand jury which has the right ring. He stated that information had reached him that some of the officers were keeping quiet because they were obtaining their liquor from the "blind tiger." Shame upon such an officer, wherever he may live! It is to be hoped that the grand jury and the people will give Judge Johnson the backing he needs to make a clean sweep of all law violators in his district.

The Supreme Court of the State of Alabama has handed down a decision upholding the new law against newspapers carrying liquor advertisements in their columns. This law also prevents the circulation in the State of papers published outside of the State, which carry liquor advertisements.

THE BAPTIST RECORD

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

ENLISTING THE MEMBERSHIP.

One of the problems confronting every pastor is how to enlist the entire membership of the church in the work of financing the kingdom. This unenlisted membership constitutes the undeveloped resources of the church. There is enough financial strength in every church undeveloped, to put that church in the eminently successful column if it could only be utilized. It is the business of the pastor to enlist all the forces which he has at his command and use them in the progress of the kingdom. Here is where his genius as a leader is to manifest itself. No member is enlisted in the work fully until he is led to conscientiously and systematically put his money into the movement.

Reasons for Failure.

There are specific reasons why we have failed and are failing in this important work. Giving as worship has not been pressed home to the hearts of the people in such a way as to make them feel the dignity and spirituality of the act. If giving is a grace then every member should be exhorted to exercise it. If giving is essential to Christian character, then every soul should be led into this condition of growth. If giving awakens interest, arouses faith, cultivates sacrifice, ennobles living, then every one should be taught in this school by being trained to give.

But this part of the church work has been, in too many instances, reduced to the business of paying bills. It should be put upon a higher basis. Let every member know and feel that when he puts his money into the treasury of the church he is practicing an act of worship without which if he be able to give all other acts of religion are helpless. This failure to put the matter on a Bible basis and urge it as a part of the gospel has resulted in the negligence of many. Giving is a part of God's plan. Every member of the church should be instructed in this plan and urged to pay just as earnestly as he is urged to pray or to attend the services of the church. The Bible plan is definite and specific and can be urged upon the membership with that distinctness and directness which only a definite plan can be. It will produce results when properly urged.

Preparation for the Movement.

There is nothing so convincing as actual examples from real life. What others have done can be done, and the fact that it has been done inspires others to try. Therefore I can do nothing better than give you the example of a real live church, telling you how that church did it, and challenging you to go and do likewise.

The first step in any undertaking is preparation. Things do not come by chance. Every undertaking brought to a successful conclusion is the product of most painstaking effort. So with this church. The first step in the preparation was made in the pastor's heart. He saw a vision. He looked around him and saw the undeveloped resources of the church going to waste and determined by the grace of God and the help of God to bring these resources into the service of the Master. He then looked into the Book of God and became convinced that if the law of the tithe was not still in force that it was at least not inconsistent with New Testament teaching and that he would press home upon his people the fact that they ought not to be willing to adopt a lower standard of service than the Jews. He then began a systematic series of sermons upon the subject. This was the first step in the process of preparation.

The second step in the process consisted in gathering around him a few devoted men and

women who resolved to rely upon God and follow Him in an advanced movement in church finances. It may be set down as an unalterable condition of success that somebody must carry the burden, and almost sleep with it. This is the price that must be paid in all truly great achievements, financial or otherwise. The crowd cannot be quickened into activity without the exhibition of self-sacrifice, and even desperate earnestness, on the part of the leaders. This was the second step in the work of preparation.

The third step was a definitely formed plan for reaching every member in the church in such a way as to make that member feel the obligation and the duty resting upon him in the matter of making the kingdom of Christ go. The membership of the church was divided into groups. Then leaders were appointed over each group. These leaders were selected from the most consecrated members of the church. It was the business of these leaders to pray for, work with and instruct the members of their group until each and every one was enlisted in the work of financing the kingdom. These leaders collectively constituted the finance committee. They had their regular monthly meetings at which meetings they reported their successes and their failures and counseled together as to the best methods for reaching and enlisting difficult cases. The work of this committee was kept up throughout the year.

The fourth step was to provide an easy and convenient way for each person to make his contribution. There are several plans now being urged upon the churches. To my mind the best method yet evolved is the duplex envelope system. But this is a matter that any committee can easily solve. The main thing is to have a definite and simple plan so that every member will have no difficulty in getting his money to the proper authorities.

These different steps suggest the plan developed and worked out by the church, which in my observation has come the closest to the solution of the financial problem.

What Was the Result?

The results were very satisfactory. In a church where not more than fifty per cent of the members had been giving more than eighty per cent were enlisted. This was done in one year. With years of this kind of work practically the whole membership can be reached. This was the first result.

Another thing, perhaps of as much importance, was the change in the thought of the people on the question of church finance. It came to be with them a matter of worship. They really experience the grace of giving.

They also nearly trebled their contributions. They met their current expense and closed the year with money in the treasury, while for missions—home, state and foreign—they went from \$1,600 to \$3,600. This was done, too, in the face of the fact that the year before under a mission impulse they had gone from \$718 to \$1,600, and at the time they made this rise they thought they had reached the limit of their strength. These figures speak for themselves.

And last, but not least, there was generated an evangelistic spirit which brought with it the greatest revival the church had experienced for years.

The Anti-Saloon League has just received a supply of the Anti-Saloon League Year Book for 1915. It is packed full of information up-to-date on all the phases and features of the anti-liquor movement, and is almost indispensable to the person trying to keep posted on the prohibition question.

SOUTHERN BAPTIST CONVENTION, HOUSTON, TEXAS.

By Martin Ball.

Sunday Afternoon.

Memorial exercises—Dr. R. J. Willingham and Dr. B. H. Carroll.

The auditorium was well filled at 3 o'clock. An audience of 5,000 was present. Every one was interested in hearing something of splendid lives and victorious going home of these great soldiers of the cross.

The music was led by R. H. Coleman. "There is a Land That is Fairer Than Day" was sung. Dr. R. C. Buckner, the oldest member of the convention, was requested to preside. In taking the chair, he announced that there would be no need of gavel, or request for silence, for every one loves the men whose memory we now commemorate. He had stood in heathen temples and had seen the heathen bow down and worship the ashes of their ancestors. We worship our living God through Jesus our Savior. Dr. Buckner led in an unctious prayer. Deep solemnity pervaded the great throng. With much solemnity and great pathos, Gospel Singer E. H. Reynolds and his wife rendered a beautiful duet, "When I Go Home All Will Be Well." Many wept profusely while the song was rendered.

Dr. Geo. W. McDaniel, of Virginia, spoke. His theme was "B. H. Carroll—the Colossal Christian Character." He spoke first of his splendid physique, then of the great soul within the magnificent body; the great intellect and yet simple as a child. He had an insatiate thirst for knowledge. He went through with classic literature early in life and imparted this characteristic to his children. He had much of that originality that said things first. His brain was fertile and active. His marvelous memory was a wonder to all. All that he did was bottomed on God's Word. He was full of excellent humor, which he gave vent to in the charmed circle of his home life. The real man is greatest in his home; here he was at his best. He was brave as a lion, gentle as a lamb. Not only was he physically brave, but he had moral courage. His peerless leadership was not surpassed. The elements of his leadership were three—his large ideas, his unstinted liberality, his conquering faith. To him the promises were yea, and amen. The convention quartet sang in mellow tones, "The City Four Square."

Dr. E. Y. Mullins spoke of the life of Dr. R. J. Willingham. Dr. Willingham was very fortunate in his ancestors. His father was a Baptist deacon; his mother a woman of rare faith. Our children expand in accord with their environments. His wife was from splendid ancestry. She guarded with scrupulous care the home life. He was much away from home, having traveled over 461,000 miles. What led the board to turn to him as suitable for the secretaryship of the Foreign Mission Board? The mission fires were kindled in his heart early in his life. He caught a vision coupled with a task, and then pursued the task with untiring energy.

He also called attention to the temperance, layman's work and the education of young preachers. The value of missionary literature came to him.

What were the causes in the background that made him?

1. His father had at his birth prayed that God would take his boy and make a minister of the gospel. 2. He was taught to memorize hymns, so he memorized "From Greenland's Icy Mountains." His mother taught them to him, and the Bible passages which teach the missionary idea. The fidelity of the Sunday School superintendents and persistency of a consecrated mother taught the boy to love God and His work.

Soul winning is the most romantic thing men ever engaged in. Win a child to God and you may shake the uttermost parts of the earth. Father, mother and superintendent are the

greatest factors in a boy's life. He was full of sympathy. His home was the haven for every missionary. 3. His practicality was another characteristic. He went straight after what he wanted. His appreciation of other sides of the work was liberal. He did not allow foreign missions to conflict with other good interests. He did not think his work was the only work. 4. Self-sacrificing trait was prominent in his life. 5. His faith was great. His faith went out after the great things. It was simple, utterly simple. His faith was sustained. God picked him up, and you could hear him talk to God. He was always on the high places, in front of the burning bush. At death he quoted the twenty-third Psalm. "Thy will be done."

He had the foreign mission work on his heart. Dr. Mullins said if he were to write his epitaph it would be one word—"Victory." Dr. Mullins said in part:

"Throughout his pastorate he was a zealous missionary advocate and for this reason he was selected as missionary secretary. The missionary cause, together with that of the laymen's movement and the education of young preachers were the three great things for which he strove."

"In speaking of his mother, Dr. Mullins took occasion to pay a tribute to motherhood. If an angel from heaven could wing his way to earth with a jeweled crown for the noblest woman on earth, he would hesitate at the woman Sunday School teacher, the woman day school teacher, at the women leading in various other lines, but when he came to the mother, faithfully teaching her children of Christ, he would then place upon her brow the crown. Dr. Mullins declared he rejoiced in the progress of women in many lines, but the noblest woman, he said was the mother."

This was a glorious hour. We all felt that the Holy Spirit was present to comfort and cheer.

Saturday.

J. T. Hairston made an exceedingly serious-humorous talk. He was an over-match for President Burrows. For sixty years he has been superintendent of the Sunday School at Independence, Texas. He has a rich and varied experience.

At 11 o'clock the convention stopped all business and fifteen minutes were spent in devotions. Dr. Ben Cox, of the Central church, Memphis, Tenn., conducted the devotional. He read and commented on Ps. 55:6.

The board of trustees of the theological seminary at Louisville, Ky., sent a communication to the convention, stating that Dr. C. S. Gardner had been elected professor of Sunday School pedagogy, with Landrum P. Leavell his assistant for four months during the session. Mississippi's apportionment to the students' fund of the Louisville seminary is \$1,200.

The election of the members of the Foreign Mission Board, and the other board officers of the convention came at night after the report had been made by the nominating committee Saturday morning and referred back to the committee by the convention because the constitution was not adhered to in the making of the report. Fully an hour's parliamentary wrangle just preceding the adjournment at noon, and finally the report was referred back, with the result that practically the same report was made at night, but with the provisions of the constitution governing it adhered to.

The following were the officers elected to the different boards:

Foreign Mission Board, Richmond, Va.

President—J. B. Hutson, Virginia.
State members—Joshua Levering, Maryland; R. B. Garrett, Virginia; J. L. Gross, Texas; R. W. Lide, South Carolina; I. P. Trotter, Mississippi; F. Y. Campbell, Missouri; B. D. Gaw, District of Columbia; W. F. Yarbrough, Alabama; William Lunsford, Tennessee; E. C. Dargan, Georgia; W. M. Wood, Kentucky; A. E. Booth, Illinois; C. T. Taylor, New Mexico; F. H. Farrington, Louisiana; W. W. Chandler, Oklahoma; George Hyman, Florida; R. G. Bowers, Arkan-

sas; J. C. Turner, North Carolina; J. F. Love, corresponding secretary; W. A. Harris, recording secretary; J. D. Crump, auditor.

Field secretaries: Local members—C. H. Winston, R. H. Pitt, H. R. Pollard, William Ellyson, W. P. Matthews, W. L. Ball, S. B. Woodfin, B. M. Gwathmey, W. C. James, J. J. Wicker, J. R. Johnson, L. T. Wilson, T. C. Skinner, C. A. Jenkins, L. H. Jenkins.

Home Mission Board, Atlanta, Ga.

President—John F. Purser, Georgia.
State members—George W. Truett, Texas; J. C. Moss, Virginia; C. W. Duke, Florida; E. L. Atwood, Tennessee; C. E. Maddry, North Carolina; F. F. Gibson, Arkansas; J. E. Briggs, District of Columbia; L. J. Bristow, South Carolina; George W. Allison, Illinois; M. E. Dodd, Louisiana; W. E. Hunter, Kentucky; S. E. Ewing, Missouri; J. E. Sammons, Georgia; H. F. Vermillion, New Mexico; Powhatan W. James, Alabama; H. P. Jackson, Maryland; C. C. Pugh, Mississippi; E. D. Cameron, Oklahoma; B. D. Gray, corresponding secretary; P. H. Mell, treasurer; T. B. Ray, recording and office secretary; C. A. Davis, auditor.

Local members—John M. Green, E. L. Connally, A. D. Adair, L. M. Landrum, John E. White, S. C. Callaway, C. W. Daniel, A. H. Gordon, J. E. Raley, M. G. Campbell, Walker Dunson, F. C. McConnell, J. P. Nickles, W. H. Major, J. S. White.

Sunday School Board, Nashville, Tenn.

President—E. E. Folk, Tennessee.
State members—A. U. Boone, Tennessee; W. M. Jones, South Carolina; B. A. Dawes, Kentucky; Preston Blake, Alabama; Lansing Burrows, Georgia; W. A. Hobson, Florida; R. A. Ford, District of Columbia; J. H. Snow, Texas; S. H. Campbell, Arkansas; R. L. Davidson, Missouri; W. T. Lowrey, Mississippi; W. H. Brengle, Louisiana; W. C. Barrett, North Carolina; C. W. Culp, Illinois; K. G. Handy, Maryland; E. L. Compere, Oklahoma; J. L. Richard, New Mexico; J. M. Frost, corresponding secretary; A. B. Hill, recording secretary; Roger Eastman, auditor.

Local members—G. C. Savage, J. E. Bailey, C. C. Slaughter, J. T. Altman, Charles H. Eastman, R. W. Weaver, William Lunsford, W. M. Gupton, F. P. Provost, J. E. Skinner, H. B. Alexander, Allen Fort, George G. Burnett, Leslie Cheek, W. T. Hall, Jr.

Baptist Young People's Union of the South, Louisville, Ky.

President—W. W. Hamilton, Lynchburg, Va.
Vice-presidents—John E. Briggs, District of Columbia; W. H. Baylor, Maryland; H. L. Strickland, Alabama; Lee McDonnell, Florida; Millford Riggs, Missouri; J. H. Felts, Illinois; S. T. Matthews, South Carolina; W. D. Hudgins, Tennessee; J. H. Highsmith, North Carolina; I. R. Christoph, Arkansas; N. P. Barnes, Kentucky; W. T. Clark, Virginia; D. R. Wade, Louisiana; J. B. Leavell, Mississippi; S. R. McElreath, Texas; H. B. Shouse, Oklahoma; Herbert Haywood, New Mexico.

Corresponding secretary and treasurer, Thos. J. Watts, St. Louis, Mo.

Executive committee—B. A. Dawes, chairman; W. W. Landrum, A. L. Crawley, A. Paul Bagby, George E. Hays, John R. Sampey, H. L. Winburn, J. A. White, W. W. Horner.

The Laymen's Movement, Chattanooga, Tenn.

Executive committee—Newell Sanders, chairman; J. T. Henderson, general secretary; E. H. Rolston, secretary; Charles Hood, treasurer; H. H. Hunt, H. D. Huffaker, A. W. Chambliss, E. W. Sholar, Charles A. McGill, J. W. Massey, D. A. Landress, A. L. Kirkpatrick, W. C. Smedley, Charles B. Watson.

The report of the committee on evangelism presented some exceedingly interesting features. It states that the interior churches are valuable assets, materially, financially and spiritually.

The imposed obligations to reach these remote households of faith and patiently to muster them into service is manifest. When a thing is to be done there is always a way of doing it. The obligation is on the Baptists to do this. It is a fundamental duty. Baptist

polity is essentially democratic. Not only must each church be reached, but each individual. We must penetrate through the host to the man, to the last man. To be able to do this will tax the ingenuity of the wisest and the energy of the most strenuous, but the obligation remains. A duty shunned or a duty delayed is a duty still. The walls of partition must be broken down and this mighty host must be enlisted. Time, labor, patience, persuasion, prayer and money are necessary to the accomplishment of the herculean task, but an obligatory task it is.

Of course it is easy to dismiss this presentation of the matter by saying that all this is mere theory and that it is more easily said than done, but in the noted phrase of the late President Cleveland, "It is not a theory, but a condition." In the head-rush of former days, Baptists evangelized and evangelized without limit and stopped with this. Now when organization, in order to efficiency, is needed, the expanded ground must be gone over again. In a way, much that has been done must be undone. The ground is fallow, but the soil is fertile. The most efficient tools must be brought into requisition. It is duty, and duty is without option.

The manifold efficiency of the Baptist denomination in the South is involved in this serious problem. Lying within this immense force of these unreached Baptists are possibilities immeasurable. The gravity of the situation now is commensurate with that which it first was when these people were evangelized.

If we stall at the stupendousness of the task, we need only to recall how colossal must the heathen world have appeared to Paul in its dense darkness with the ringing injunction in his ear to "go." In former days we lengthened the lines; our duty now is to strengthen the stakes. On no other people rests the obligation to this so much as on Baptists. The genius of their life demands it. To neglect this, yea, not to do it, largely involves the basic principle on which the denomination reposes—the principle of democracy which penetrates to the remotest individual.

The Missionaries Sing and Talk.

Blending their voices in five different languages, missionaries on seven foreign fields sang, "What a Friend We Have in Jesus," in unison Saturday afternoon as a fitting close for the missionary session, at which representatives from almost every foreign field assisted by the convention made addresses.

The languages in which the song was sung were Chinese, Japanese, native African, Spanish and Portuguese, and the audience came in on the chorus, making the rendition of the song in six different languages with perfect harmony.

The addresses by the missionaries home on furlough is always one of the features of the convention, and several different hours have been appointed for them to speak since the opening of the convention. Just before the close of the afternoon session a motion was made and carried that a whole evening be given to the missionaries next year.

The first to speak was B. L. Lockett, a missionary-preacher-physician, who has been doing work in Nigeria, Africa. He is well known in Houston, having spoken in several Houston churches prior to the convention.

Mr. Bernardo, a native of Brazil, but now a student at Baylor University, Waco, made a short address.

J. S. Cheavens, a missionary from Mexico, told of the prejudices with which the missionaries first met in Mexico.

Great missionary opportunities in Mexico were told of by R. P. Mahon, who declared that nowhere under the sun would there be better opportunities offered than in Mexico at the close of the present revolution. There will be need for five times as many missionaries as are now on that field, he said.

"One cause of the present revolution in Mexico is that the gospel has been preached there," declared J. G. Chastain, dean of the Mexican missionaries. Grown gray in the mis-

sionary service in Mexico, Mr. Chastain has watched the development of thought in the southern republic for years. "When the gospel was preached the people began to think and see that they had rights. Now they are trying to get them."

A prayer was offered by J. N. Newbrough, a Mexican missionary who, while attending the convention became ill and was taken to the Baptist sanitarium. He is from Chihuahua.

J. M. Justice, from Argentina, told of conditions there just following the outbreak of the European war. Banks were closed for ten days and were guarded by the police, while conditions have grown so bad that many people are almost on the verge of starvation.

W. E. Crocker, of China, was a speaker who told of the needs and opportunities of China today.

John Lake, also of China, told of the good being accomplished by missionary physicians. There are 20,000 lepers in the province in which he is working, he said. What the people need, he declared, is to be taught how to prevent the spread of such a loathsome disease, as well as to know the gospel. The two go hand in hand, he stated.

John Lowe, another missionary from China, closed the speaking for the missionaries.

The trustees of the seminary were elected, as follows: Maryland and District of Columbia, F. S. Briggs and B. D. Gaw; Virginia, W. M. Rucker; South Carolina, A. J. Bethea and M. D. Jeffries; Alabama, W. F. Yarbrough; Texas, S. J. Porter, of San Antonio, and M. T. Andrews, of Hillsboro; Missouri, S. E. Ewing and D. D. Munroe, and Tennessee, I. J. Van Ness.

Saturday—Afternoon Session.

Convention was opened with prayer by Dr. J. M. Carroll. The supplementary report of the committee on nominations was adopted. The returned missionaries present addressed the convention. The interest was intense. So much so that a motion was made by Dr. Ben Cox, of Tennessee, that at the next convention one entire period be given to hearing reports from our missionaries. This was overwhelmingly carried.

Saturday night the report of the committee on layman's movement was read by Secretary J. T. Henderson, of Tennessee. The discussion was brief. A thousand cards were distributed in the audience, on which was a pledge for an emergency contribution. This means that those who sign these cards will respond once during the year with an amount not less than \$5.00. Over 400 signed these cards. It is proposed that as many as possible be obtained to sign these cards. J. M. Benskin, of Rock Springs, Texas, uneducated, cattle man, walked up to the platform and told them that the first thing was regeneration. A man is dead who is not regenerated. This man gave \$500 as an emergency fund.

Sunday was a great day in Houston. All the pulpits, except Catholics and Episcopalians, were filled by representatives of the convention. A gracious spirit of worship pervaded the city. Mississippi had a fairly good representation among the preachers.

Monday—Morning Session.

A number of messengers departed Sunday for their homes, so that the few who met at the auditorium felt a little lonesome. A resolution was offered that it is the sense of this convention that no member of the convention leave the convention on the Lord's Day. The members of the convention left to close the session were enthusiastic in endorsing the resolution. Resolutions against Romanism, such as were passed last year, were offered by W. A. Jarrell of Texas, and passed enthusiastically.

A. G. Washburn offered a resolution to request the Home Board to consider the proposition of establishing a mountain school in Oklahoma. M. H. Wolfe, of Texas, opposed the resolution, but it was carried.

B. C. Henning, of North Carolina, offered a resolution endorsing the action of the commit-

tee in placing T. B. Ray, of Virginia, in the management of the Judson Centennial fund.

A communication from the Northern Baptist Convention expressing greetings was received. The secretary was instructed to respond in a suitable manner.

J. Furman Moore, of South Carolina, in discussing the report of the committee on better equipment of pastors said that a preacher told him he had better discard all other books and study his Bible. Moore said that preacher was so dry he was afraid to carry matches for fear they would set him on fire, and he would burn like a celluloid collar!

The representation from Mississippi in the convention was 106 on the financial basis and fifteen on associational. The total delegation is 1,408.

The report of the committee on temperance and social order made an interesting report. Some objections were made to the constitution of the National Anti-Saloon, Dr. J. B. Gambrell objecting to some features of it because of the centralization of power, interfering with the genius of our democratic institutions. The objectionable portions of the report were stricken out. Drs. C. C. Carroll, of Kentucky; J. B. Gambrell and J. L. Gross, of Texas, were appointed messengers to the next meeting to ascertain if they could procure some changes in the constitution.

President Burrows referred to the meeting of the convention of 1849, when he was first admitted to the floor of the convention as a reporter of a daily paper. At the close of that meeting the small company gathered around the pulpit and fell on each other's shoulders, amid sobs and handshakes and farewells. He said he would like to return to the good old ways.

"How Firm a Foundation" was sung, the parting hand given, and prayer was offered by Dr. E. C. Dargan, of Georgia.

(Continued from page 3.)

Wm. Landrum, Kentucky; J. M. Frost, Tennessee; A. J. Barton, Texas.

The following committee on the order of business was named: O. L. Halley, Texas, chairman; W. W. Campbell, Alabama; R. G. Bowers, Arkansas; M. E. Dodd, Louisiana; Wm. Lunsford, Tennessee.

Committee to Northern Baptist Convention, which meets in Los Angeles next week: S. A. Smith, South Carolina, spokesman; S. J. Porter, Texas; J. T. Henderson, Tennessee; B. J. W. Graham, Georgia; C. T. Ball, Texas; P. T. Hale, Kentucky.

Committee on schools for children of missionaries: Ryland Knight, Tennessee; W. M. Wood, Kentucky; R. J. Bateman, Alabama; Dana Terry, Arkansas; T. V. Neal, Texas.

Committee on Judson centennial: H. A. Porter, chairman; R. H. Edmonds, Maryland; B. D. Gaw, District of Columbia; G. B. Taylor, Virginia; H. C. Moore, North Carolina; Z. T. Cody, South Carolina; Lansing Burrows, Georgia; W. A. Hobson, Florida; Preston Blake, Alabama; J. B. Leavell, Mississippi; Dr. G. C. Savage, Tennessee; A. Paul Bagby, Kentucky; W. J. Williamson, Missouri; H. H. Hulten, Oklahoma; Geo. W. Truett, Texas; F. H. Farrington, Louisiana; S. H. Campbell, Arkansas.

While the attendance was not as large as was anticipated, still every one of the eighteen States in the convention territory was ably represented. There were 1,492 messengers in attendance and about 1,000 visitors.

Many serious problems arose in the convention, causing a wide divergence of opinion, but the unanimity of action in the final solution of those difficulties shows the thorough accord in which the Baptist heart heats for the denomination.

The next convention will meet May 17-22, 1916, at Asheville, N. C.

Thursday Morning.

Devotional service was conducted by Miss Blanche Walker, China. Committee reports, as follows:

1. Margaret Fund.—The property at Greenville, S. C., has been sold and fund invested, to be used for education of missionaries' children of high school age. A number of schools have agreed to give scholarships ranging from \$150 to \$250; among them, Bessie Tift, Shorter, Virginia-Intermont, two Virginia colleges and others. To provide an immediate fund, \$1,200 has been apportioned among the states, to be raised this year.

2. Constitutional Changes.—Largely minor changes of phraseology; most radical change made the representation from the states 25 instead of 20.

3. On Nominating Boards.—For the Margaret fund, the member from Mississippi is Mrs. T. J. Bailey, Jackson. For the W. M. U. Training School, Mrs. J. L. Johnson, Jr., of Hattiesburg. "The Realization of Ideals by States," told by state representatives was spoken to for Mississippi by Mrs. G. W. Riley, who stated that "Mississippi has arrived, to remain, we trust, in the vanguard of our W. M. U. army."

A beautiful tribute of love and esteem was paid the leader and president of the Woman's Missionary Union, Miss Fannie E. S. Heck, when, after the reading of her message by Mrs. F. S. Davis, president of the Texas Baptist Women Mission Workers, the reader offered a motion that the nominating committee be requested to bring in as their nominee for president the one name of Miss Heck. Of this suggestion there was a unanimous approval.

The motion followed the reading of Miss Heck's touching message. The well beloved leader is confined to a hospital in Richmond, Va., and instead of appearing at the convention and reading her message in person as it has been her wont to do for the past fifteen years of efficient ministry, another voice, freighted as it was with pathos and tenderness, gave it for her. Just before beginning the reading, at a word from Mrs. Davis, the congregation arose in silent manifestation of their esteem for their absent president, and heard the brief but beautiful message, rendering their ungrudging tribute of tears.

Another tribute was paid to the woman who has led the Woman's Missionary Union for so many years. At the conclusion of her appreciation of the work of Miss Heck, Mrs. Julian P. Thomas presented the following resolutions, which were adopted:

"Resolved, that we will keep the Union, God helping us, in that noble spirit of service which forgets its one purpose of showing the world there is but one thing—the love of Christ.

"That to do this we will keep out of it every ignoble purpose or plan that could mar the beautiful harmony and oneness of our work.

"That, as individuals, we will strive to realize and to attain that ideal which she had in her heart for the Union.

"That of the amount raised the coming year for the enlargement fund of the training school, we will set aside \$15,000 to build the chapel in the greater training school in honor of and gratitude for this great life given to the service of God and of the Union."

Thursday Afternoon.

At 3 p. m. was held a conference with our missionaries, led by Mrs. W. J. Neel, of Georgia.

A brief message from representative missionaries present gave vivid glimpses of their work. Those who spoke were Mrs. Jewell Leggett Daniels, China; Miss Willie Kelly, Shanghai; Miss Alice Huey, Lanchow, China; Miss Neutzler, the home port Galveston.

Friday Morning.

9:30—Devotional service, by Miss Annie H. Thomas, Brazil.

10:00—Woman's Missionary Union Training School.

In her own inimitable way Mrs. McLure, head of the school, spoke of present conditions and need of enlargement. Incidents of the sacrifice of the students of the school (who promised \$1,000 on the enlargement fund and who have already paid \$775), brought a sense of shame to many who had made no sacrifice to meet this urgent need.

11:00—Campaigning the College, by Miss E. M. Campbell, Georgia.

Organizations of branches of the Young Women's Christian Association in Baptist schools was condemned in a resolution adopted by the Woman's Missionary Union. In their place it was recommended that there should be organized branches of the Young Woman's Auxiliary.

The resolution followed an address by Rev. J. W. Porter, of Kentucky. "What we want to do," said Dr. Porter, "is to gather the young together in our schools and to train them in Baptist work."

"Tools in Type" presented the report of the W. M. U. literature department.

12:00—Pageant—"The Spirit of Royal Service," by Houston societies.

This beautiful and unique demonstration of the various departments of "Royal Service" elicited much praise. The pageant can be obtained from W. M. U. headquarters and is recommended for associational and state meetings.

Friday Afternoon.

3:00—Open Parliament on Methods, led by Miss Barrus, North Carolina.

Experienced workers gave effective methods and suggestive hints for aiding the work. Our own State's corresponding secretary will embody some of the best in a workers' manual which she is now compiling.

4:00—Meeting of W. M. U. Training School Boards.

A resolution was adopted asking Mrs. McLure to prepare an "episode" similar to the one used so effectively last year for presentation in local societies or state meetings.

Saturday Morning.

9:30—Devotional Service, led by Miss Alice Huey, China.

10:00—Beside Living Waters, by Mrs. H. C. Peelman, Florida.

Reports of commissions on efficiency.

Personal Service—Mrs. W. B. McGarity, Texas.

Young Woman's Work—Mrs. J. M. Dawson, Texas.

Mission Work with Boys and Girls—Mrs. J. P. Harrington, Mississippi.

All of these reports, too lengthy to produce here, will be published in the minutes.

11:00—Committee Reports.

12:00—Election of Officers, as follows: Miss Fannie E. S. Heck, Raleigh, N. C., president; Miss Kathleen Mallory, Baltimore, corresponding secretary; Mrs. A. C. Johnson, Warren, Pa., recording secretary; Mrs. H. M. Wharton, Baltimore, assistant recording secretary; Mrs. W. C. Lowndes, Baltimore, treasurer. All these officers are re-elected.

Saturday Afternoon.

1:00—Luncheon to Our Missionaries. Toastmistress, Mrs. F. S. Davis, Texas.

Miss Lacey's beautiful metrical response to "The World Our Field" will be published in The Record at an early date.

At 4:30 p. m. an informal reception at the Rice hotel.

On Sunday afternoon the W. M. U. delegates occupied reserved seats at the memorial service held at the auditorium.

At night Dr. Lansing Burrows, president of the convention, preached the annual W. M. U. sermon. On Monday morning the council of secretaries and field workers closed a most remarkable and harmonious session.

The Woman's Missionary Union owns property valued at \$127,236.77, according to the statement of the board of managers.

HONESTY, CAPABILITY, FAITHFULNESS

Three Essential Elements Which Should Be Required of Public Officials.

Insurance Commissioner T. M. Henry has issued a card to the Democratic voters of Mississippi announcing his candidacy for reelection to that important office. In the same he calls attention to the fact that the Legislative Investigating Committee reported the books of his office complete in every detail and balanced to a cent with collections and payments into the State Treasury.

Attention is also called to the strong endorsement of W. A. Fraser, Sovereign Commander W. O. W., as well as other endorsements from the "men who should know," showing him to be honest, capable and faithful.

Receipts of Insurance Department for last two fiscal years were \$485,606.55, being two hundred thousand dollars increase for period, made at a total cost of less than 2 per cent.

The following is his card asking for the support of the Democratic voters of Mississippi:

"In asking for endorsement, Commissioner Henry feels you should know whether he has been faithful to present trust and cites below some record facts. Three expert accountants, appointed by Legislative Investigating Committee, after twelve weeks' hard work of ten hours daily, every item being checked, said:

"Books of department found correctly kept and records complete in every detail. Our analysis of receipts balanced to a cent with the books of department."

"Direct collections from companies, agents, societies, etc., for last two fiscal years were two hundred thousand dollars greater than average since creation of department, being \$485,606.55, made at total cost of less than two per cent. Of him and his work as Chairman of National Fraternal Committee, Convention Insurance Commissioners for five years, crucial period, W. A. Fraser, Sovereign Commander W. O. W., says:

"Commissioner Henry has ever

been the staunch friend of the legitimate fraternal benefit societies. If the people of Mississippi ever waver in the idea that he is the best man in that State for the position he now holds, refer them to us; we will send them such an endorsement that will banish that idea from their minds forever."—P. 443, 13th Annual Session Associated Fraternities of America.

"Commissioner Henry has stood with our committee from beginning in every movement looking to betterment of fraternal systems."—C. E. Piper, Chairman, Committee on Legislation, National Fraternal Congress, p. 21 of proceedings. The above organizations consist of fraternal societies with memberships of 11,000,000.

"He is as strongly endorsed by every Commissioner who has presided over National body during his membership, by nearly all legitimate societies and insurance companies and the people who have come in official contact with him.

"Prior to laws drafted by him stock sales in insurance companies and operation of mutual fire companies were under no kind of supervision. Many thousands of dollars were lost to Mississippians in this manner. Stock sales have now ceased entirely and all mutual fire companies placed in the hands of Receivers.

"Under his administration there will be no more of either until their solvency and legitimacy are clearly shown."

STOVALL'S SPEAKING DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week of May 31-June 4. All are cordially invited to attend these speakings. Ladies are especially invited.

Indianola, Sunflower County—Monday, May 31, 10 a. m.

Ita Bena, Leflore County—Monday, May 31, 2:30 p. m.

Greenwood, Leflore County—Monday, May 31, 8 p. m.

Carrollton, Carroll County—Tuesday, June 1, 10 a. m.

Eupora, Webster County—Tuesday, June 1, 8 p. m.

Bellefontaine, Webster County—Wednesday, June 2, 10 a. m.

Slate Springs, Calhoun County—Wednesday, June 2, 3 p. m.

Big Creek, Calhoun County—Wednesday, June 2, 8 p. m.

Calhoun City, Calhoun County—Thursday, June 3, 10 a. m.

Lauderdale Springs, Lauderdale County—Friday, June 4.

THE VIRGINIA HEALTH ALMANAC.

The family almanac, that indispensable feature of family life, has until recently been abandoned entirely to the "patent medicine" vendor and the medical fakir. Four years ago the health commissioner of Virginia, recognizing the educational value of this old family standby, decided that the best way to abolish the "patent medicine" almanac was to substitute for it a public-health almanac. The Virginia "Health Almanac" was the result. This example has since been followed by the boards of health in Kansas, North Carolina, Mississippi, Texas and New York. This year for the

fourth time, the Virginia "Health Almanac" has been prepared and 35,000 copies distributed. It contains information regarding phases of the moon, the time of the rising and setting of the sun and other astronomical facts found in other calendars, but instead of the testimonials and advertisements of harmful or worthless nostrums, it contains good advice on hygiene and sanitation. Instead of worthless weather predictions, it gives important facts for the prevention of disease. Each month has a page of seasonable advice. Under January, we read:

"This is the coldest month of the year in Virginia, with a mean temperature of 38 degrees. For this

reason, it is a month when thousands of homes in Virginia are sealed tightly to keep out the cold and in consequence a month of bad colds, of grippe, of pneumonia, and of consumption."

"An open window is better than an open grave."

"A stitch in the underwear may save a stitch in the side."

"Disease seldom comes in a window that is open for air."

Under February appears more advice regarding consumption, influenza and similar diseases with the following epigrammatic injunction at the bottom of the page:

"A heavy overcoat is lighter to carry than a heavy cold."

March is devoted to a discussion of pure water, April to the sanitary disposal of waste, May to pure milk and infant feeding, June to typhoid fever, July to hookworm, August to mosquitoes, September to diphtheria, October to school hygiene, school luncheons and vaccination, November to smallpox and December to children's diseases, whooping cough, scarlet fever and measles.

Supplementary chapters on the first aid to the injured, care of infants, directions for nursing typhoid fever cases, instructions for preparing disinfectants and drugs and diagrams for building fly traps complete the almanac. It possesses all the characteristics of the old family almanac, even the yellow string in the upper left hand corner, by which it can be hung upon the nail behind the kitchen door or beside the fireplace. In the opinion of The Journal of the American Medical Association, if every family in Virginia will secure a copy, keep it throughout the year and read it carefully, the results will many times repay the cost of preparation and distribution.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

BLUE MOUNTAIN.

Our church here had a red letter day last Sunday. Usual services in the morning, preaching by the pastor. At the evening hour we had a religious song service, conducted by Mrs. Jones, the leader of the choir. Prof. and Mrs. Jones are both musicians of a high order. They are preparing a hymn book in which is given a brief history of the leading songs, together with the religious teaching of the hymns.

The song service Sunday evening was an indication of how interesting a song service can be made when the history of the hymns is given and their teaching pointed out. In each case, Prof. Jones analyzed the hymn before it was rendered by the choir. Prof. and Mrs. Jones are vastly helpful to Blue Mountain and community.

In the Sunday School a large number who had finished a course of teacher training received Sunday School Board diplomas; others who had already received diplomas, received seals to add to their diplomas.

As already stated, a handsome pipe-organ costing \$4,400 is to be installed in the Lowrey Memorial church at Blue Mountain in the early

THAT TIRED FEELING IN THE SPRING

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition in which it will be easy for you to contract disease if exposed to it.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. Get Hood's today.

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MINISTER'S WIFE IS CURED OF PELLAGRA.

Lamar, Miss.—W. S. Selman, a Methodist minister of this place, says, "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment, and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from pellagra when a cure is at hand. Don't delay a minute.

The symptoms—hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on pellagra, and learn about the remedy for pellagra, that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note:—In case you have any doubt as to the merit of this treatment you are at liberty to write to Jacobs & Co., Clinton, S. C., who did not accept this advertisement until an investigation was made that satisfied them that we had cured hundreds of cases of pellagra.

HELP YOURSELF.

Are you out of employment? We can help you help yourself, superior business plans, valuable formulas, useful books, labor-saving devices. Your full address to us, plainly written, will bring you something interesting. The Helping Hand, Crystal City, Texas.

fall. The alumnae of Blue Mountain College are to receive the credit and honor of this great achievement. Some six years ago they began raising funds for this purpose. They have made slow but steady progress. Some months ago Pastor Whittle took the matter up with Andrew Carnegie and finally got an agreement from him to give half of the cost of the organ. The alumnae have not yet arranged for all of their half, but they are near enough the end to accept the offer and place the order for the instrument.

PASTOR.

"TIZ" FOR ACHING, SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.



Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any drugstore or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

"Them Good Saw Mills"
\$150.00 and upwards.
Timber is growing valuable. Saw for yourself and neighbors. A few good trees cut into lumber will pay for one.
Write for full information and guarantee.
CORINTH MACHINERY COMPANY.
Box 7, Corinth, Miss.

FRECKLES

Don't Hide Them With a Veil; Remove Them With The Othine Prescription
This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

DAISY FLY KILLER
placed anywhere attracts and kills millions of flies, mosquitoes, house flies, etc. Lasts all season. Made of metal, can't be ruined by water; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 cent by express prepaid for \$1.
CAROLD SUMERS, 120 DeKalb Ave., Brooklyn, N. Y.

RHEUMATISM

For rheumatism, lumbago and similar distressing X-ray ailments, the new, reliable external remedy, Internal Remedy, works slow and often derange the stomach. If X-ray Lumbago does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid \$1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co., Clarksville, Tenn.

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

NATHAN REBUKES DAVID.

INTRODUCTION.

David was now well established on his throne and in his kingdom, and true to his God he was inspired with a desire to build a house for the ark of God, but through the prophet, Nathan, he was informed that it was not what God wanted. While God did not accept David's good offers, yet He guaranteed unto him His continued favor, whereupon David engaged in devout prayer and thanks giving.

David again came into conflict with the Philistines and Moabites and subdued them together with Hadadezer, king of Zobah, taking a great many prisoners. He also had his first touch with the Syrians defeating them with heavy loss. He conquered all the tribes round about, so much so that "David got a bad name."

David in his prosperity did not forget his promise and gratitude to Jonathan. And so he made inquiry to know if there was any of the house of Saul to whom he might show kindness for Jonathan's sake. Through one of the old servants, Ziba, he found Mephibosheth, Jonathan's son, to whom he restored all the property of Saul, and entertained him in his own house, "And thou shalt eat bread at my table continually." In addition, he established Ziba as the chief farmer.

David then tried to show kindness to the surrounding tribes, but Hanun, the son of Nahash, treated his messengers villanously, because of the influence brought to bear by the Ammonites who strengthened by the Syrians "put the battle in array," but the Israelites led by Joab and Abishai overcame the foe. At this the Syrians gathered together another army, and David led his army this time himself and completely routed them.

Though David was successful in all wars, yet he was not master of himself. He committed a crime which has carried with it the disgust and contempt of all who have read the story since. Not only was he guilty of disrupting a home, but he adds to this sin the crime of murder. Had he gone with his armies as he should have done, perhaps he would have escaped from this unspeakable crime.

Lesson Teachings.

Death of Uriah.—The story which the messenger from Joab told David was the culmination of one of the darkest acts of the life of this great man. Indeed, there can be no tragedy more direful in one's life. David had just as well have waylaid the innocent Uriah and taken his life as an individual assassin in the dark as to have had him put out of the way as he did. Murder is murder, it matters not in what way it is committed, and murder is sin, and sin must be at-

oned for, it matters not whether it be committed by the peasant or by the king. This story of David's fall well illustrates how a man needs constant enjoyment of his mind. Things had gone well with the king; he had become well fortified against the surrounding nations, and had grown rich in spoils from the successful wars. In this state of prosperity, possibly, he had left God out of his life. I think he did not come to this terrible calamity all of a sudden. I think his allowing himself the indulgence of polygamy, his looking with lustful eyes, his sending for Bath-sheba, were some of the steps of his downward course. In his course of conduct, he, like many another man, lost sight of his duties to those whom he was supposed to protect. In this case he forgot what was due to his faithful soldier. He forgot the solemn testimony of the law which denounced death to both of the guilty parties. His sin with Bath-sheba was bad enough, but the cunning to which he resorted to put her husband out of the way was still more infamous.

When I was a boy, if one was to be whipped, the teacher would send such a one to the wood to bring a switch. I thought then, and I have not had any reason to change my mind, after thirty years experience with students, that the teacher guilty of such conduct was the one who needed the lashing. So it was with David; he sent a letter by Uriah to Joab with full instructions as how Joab should proceed to get rid of the innocent man. The sin was enormous enough, it is true, but the way he compassed it but added to its enormity. But in all the story there is one pelating note—that of the author's genuine repentance. The story illustrates how the battle of the new life and the original sin is raging in the life of the Christian all the time, as so well described by St. Paul, who so clearly portrays the whole matter in the VIIIth chapter of Romans, in which he closes his discussion with that pathetic outburst: "O, wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

An Empty Pretense.—"And when the wife of Uriah, heard that Uriah, her husband, was dead, she mourned for her husband." Hypocrisy is one of the worst forms of sin. It is condemned all through the Bible. In Job, 8:13, we read: "The hypocrite's hope shall perish." When Isaiah would give a reason for the Lord's withdrawal of his favors, he said, "For every one is an hypocrite and evil-doer, and every mouth speaketh folly." And the Master as recorded

in the 23d chapter of Matthew denounced eight woes against the hypocrisy and blindness of the scribes and Pharisees. It was bad enough for Bath-sheba to comply with David's request to unite with him in sin, but then to pretend to the world that she was mourning, and just as soon as she was over the period, to marry David, was just about the limit. "But the thing that David had done displeased the Lord." And the Lord's displeasure was shown in His taking away the first born of these two culprits.

Nathan and David.—The statement that the thing that David had done was evil in the sight of God would suggest that God would cut him off, but instead of sending David a messenger of death, He sent to him a prophet. David was the chosen of God, and so God would not let him go, for He knew the stuff of which he was made. During this period of David's life, I feel sure that he wrote no Psalms, but when Nathan stood before him, and laid bare the enormity of his sin and a deep sense of David's sin stood out before him so much that he cried unto Nathan: "I have sinned against the Lord," then I think he could rise from the first verse of the fifty-first Psalm: "Have mercy upon me, O God," to verse 17: "The sacrifices of God are a broken spirit; a broken and a contrite spirit, O God, thou wilt not despise." In the method which Nathan used with David, the sinner was brought to pass sentence against himself. So today, when the unconverted man is brought face to face with the blessed Master, and is brought to measure his conduct with the perfect life of Christ, it is then he will cry: "Against thee, thee only, have I sinned." When this confession has been made, it is not far to the prayer: "Create in me a clean heart; wash me and I shall be whiter than snow." But to hear in the inner consciousness: "Thou art the man" and not have any desire to change the life, or to repent, may be the fate of many a man guilty of not crimes like that of David, but of unbelief. Repentance and faith form the only avenue to God's grace.

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EVERY Baptist who receives this paper is urgently requested to remember that he is a shareholder in the American Baptist Publication Society, that every dollar passed through the Society's treasury yields its dividend to help support the colporters, both English and of other tongues. Attention is also called to the fact that our Periodicals are Baptist-made for Baptist use. Be loyal to your own Society. Our Mail Order System is devised to serve out-of-town buyers. Send for Catalogues and Book Announcements, which are furnished free on request.

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Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
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ANNOUNCEMENTS.

The Baptist Record is authorized to announce
HON. A. C. CROWDER
as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education; Hinds County, subject to the action of the Democratic party.

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Macon, Ga.,
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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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SENT FREE AND PREPAID to every reader of the Baptist Record who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmatona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

in the 23d chapter of Matthew denounced eight woes against the hypocrisy and blindness of the scribes and Pharisees. It was bad enough for Bath-sheba to comply with David's request to unite with him in sin, but then to pretend to the world that she was mourning, and just as soon as she was over the period, to marry David, was just about the limit. "But the thing that David had done displeased the Lord." And the Lord's displeasure was shown in His taking away the first born of these two culprits.

Nathan and David.—The statement that the thing that David had done was evil in the sight of God would suggest that God would cut him off, but instead of sending David a messenger of death, He sent to him a prophet. David was the chosen of God, and so God would not let him go, for He knew the stuff of which he was made. During this period of David's life, I feel sure that he wrote no Psalms, but when Nathan stood before him, and laid bare the enormity of his sin and a deep sense of David's sin stood out before him so much that he cried unto Nathan: "I have sinned against the Lord," then I think he could rise from the first verse of the fifty-first Psalm: "Have mercy upon me, O God," to verse 17: "The sacrifices of God are a broken spirit; a broken and a contrite spirit, O God, thou wilt not despise." In the method which Nathan used with David, the sinner was brought to pass sentence against himself. So today, when the unconverted man is brought face to face with the blessed Master, and is brought to measure his conduct with the perfect life of Christ, it is then he will cry: "Against thee, thee only, have I sinned." When this confession has been made, it is not far to the prayer: "Create in me a clean heart; wash me and I shall be whiter than snow." But to hear in the inner consciousness: "Thou art the man" and not have any desire to change the life, or to repent, may be the fate of many a man guilty of not crimes like that of David, but of unbelief. Repentance and faith form the only avenue to God's grace.

McCOMB.

A series of meetings in the First Baptist Church of this city, which lasted for two weeks, closed Sunday night, with 61 additions to the church. Dr. Geo. Butler, of Beaumont, Tex., and Dr. Warren Bates, of Port Arthur, Tex., did the preaching, and was assisted by Pastor Theo. Whitfield. It was truly a revival meeting, and we trust that lasting good may be some of the results of this meeting, and that eternity may prove that their labor was not in vain. Brother Whitfield left Tuesday for Houston, Tex., to attend the Southern Baptist Convention.

Fraternally,

J. H. AYCOCK.

RIPLEY.

We have just closed a good meeting here, in which Dr. Borum did the preaching. We think Dr. Borum is a great preacher. Six for baptism and one by letter during the meeting.

Sincerely,

G. S. JENKINS.

Teachers' Work Blue Mountain College

The fourth quarter of our forty-second annual session opened March 22nd, and closes May 24th. On June 7th, the State Summer Normal will open; it will close July 2nd, with examinations for both professional and regular teachers' licenses. During the two weeks intervening between the close of the regular session and the opening of the Normal, we will give excellent opportunities to young lady teachers.

Many young ladies ought to enter in April or May and remain until June 2nd. Many others ought to enter at the beginning of the State Normal on June 7th.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, not including notices of 25 words, in-cluded free; all over these amounts will not cost one cent per word, which must accompany the notice.

GUY ELEY.

The subject of this sketch died of pneumonia on the evening of April 2, about 6 o'clock, at the home of his uncle, Mr. Rufus Campbell, in Forest.

At the time of his death Guy was a member of the Junior Class of the Scott County Agricultural High School, at Harpersville, Miss.

He was a young man of excellent worth and sincerely loved by all who knew him, being a very popular student.

From childhood days he had been a consistent member of the Lena Baptist Church.

Although he expressed a complete willingness and readiness to meet his Savior, yet his schoolmates, friends and parents grieved at his departure, and we feel that his eternity is now being spent in the care of an ever-lasting and omnipotent Father. We feel that God had a purpose in taking away this young man of twenty years, but the parents and friends may well be impressed that "God doeth all things well," and so we commend the grief-stricken family to Him, praying that He may comfort them and keep them in a perpetual nearness to Him.

MISS LENA MOORE,
C. H. MOORE,
Committee.
Harpersville, Miss.

OBITUARY.

The spirit of Luther Bush, one of our most noble Christian young men, took its flight on May 9, 1915, into the realms above. His remains were laid to rest in the Strong-River Cemetery, in the presence of a large crowd of his friends and relatives, services being conducted by Rev. T. J. Batton. Luther was about 21 years old. He was a consistent Christian and loved by all who knew him. He was a church and Sunday School worker.

I would say, weep not dear friends and loved ones, for "Blessed are the dead who die in the Lord." Luther is in Heaven.

DANNIE.

WM. V. CANTWELL.

Born in Tennessee, afterwards moving to Tate county, Miss. About ten years ago he professed faith in Christ and united with Pleasant View Baptist church. He died at the home of his daughter, Mrs. E. A. Parks, Senatobia, May 18, aged 61 years, and was laid to rest in Bethesda cemetery. His wife and seven children survive to mourn his departure, but they "sorrow not as those who have no hope."

"Blessed are the dead who die in the Lord."

A. T. CINNAMOND.

J. N. GREGORY.

Born in Virginia, he came with his parents to Mississippi in child-

hood. He died at his home in Arkabutla, May 19, aged 67. For many years he was superintendent of his Sunday School, and an active Christian since young manhood. He practiced his religion in every relation of life, and lost no opportunity to serve his neighbors. An aged wife and one son, T. M. Gregory, of Senatobia, survive him. His funeral service was conducted by the writer at Arkabutla Baptist church, after which the Masonic fraternity had charge of the burial at Singleton Springs cemetery.

A. T. CINNAMOND.

MRS. CORNELIA BARNETT.

After a lingering illness which confined her to her bed for many months, this devoted Christian woman passed to her rest and reward, May first. Her cheerful, patient fortitude in suffering was remarkable, and by her attributed to the grace of God which sustained her. The writer baptized her into membership of Senatobia Baptist church, of which she continued an active member till God called her. Her husband and three children survive her. She was laid to rest in Bethesda cemetery.

A. T. CINNAMOND.

JNO. M. DEAN.

Departed to be with his Lord, on April 27, after a lingering illness and much suffering, aged 87 years. A consistent Christian since early manhood, a charter member of Hickory Grove Baptist church and for many years a most liberal supporter. For the last two years he was a member of the Senatobia church. He was a strong character and forceful personality, consecrated to God and service to fellow men. His devoted wife, five sons, two daughters, twenty grandchildren and two great-grandchildren survive him. No worthy cause or needy person failed of sympathy and practical assistance from him. One of God's noblemen has gone to be with his Master.

A. T. CINNAMOND.

It is not easy to tell the exact number of Jews in America. Some claim that their number in this land is 2,500,000. But when we consider that the stream of immigration brings in more than 100,000 annually and that the masses among them are not yet addicted to race suicide, we can see at a glance how difficult it is to give exact numbers. New York alone has 1,500,000 Jews, the most Jewish city in the whole world. Philadelphia has 200,000, Chicago 150,000, Baltimore 100,000, Newark, N. J., 60,000; Pittsburgh 50,000. And in all the cities of the South their numbers are constantly increasing.

PROGRAM.

Following is the program of the Fifth Sunday meeting, of Coldwater Baptist Association, to be held with the Alexandria Church, Slayden, Miss.:

Friday, May 28, 8 p. m.—Introductory sermon, by H. L. Night.

Saturday, 9:15 to 9:30 a. m.—Devotional service, by Prof. B. F. Hardy.

9:30 to 12:00—Enlistment work, by J. P. Harrington, enlistment missionary, and J. H. Benson returned missionary from Mexico.

2:00 to 2:15 p. m.—Devotional service, by J. W. Sisco.

2:15 to 3:00—Some tests of efficiency in a modern Sunday School, by L. P. Leavell.

3:00 to 3:30—General discussion of Sunday School work, open to all.

3:30 to 4:00—The efficacy of prayer, by E. L. Wesson.

8:00 to 8:15—Devotional service, by W. A. Stone.

8:15—Sermon, by J. L. Boyd.

Sunday a. m., 9:15 to 9:30—Devotional service, by H. L. Night.

9:30 to 10:30—The spirituality of the Church, by B. R. Hughey and H. B. Russum.

10:30 to 11:00—A general discussion of same, to all.

11:00—Sermon, by E. L. Wesson.

2:30 to 2:45 p. m.—Devotional service, by J. F. Valentine.

2:45 to 3:30—B. Y. P. U. work, by L. P. Leavell.

3:30 to 4:00—A practical demonstration of B. Y. P. U., by Dr. Ira B. Seals.

8:00 p. m.—Sermon, by preacher, to be selected.

Dinner will be served on the ground, and a cordial invitation is extended to all. Come and help us make the meeting a success.

We are ten miles from Moscow, Tenn., and eight miles from Hudsonville, Miss. All visitors will be met and returned to railroad station, if visitors will notify us when they are to arrive.

Respectfully,

J. P. HORTON,
W. M. FORE,
H. BOYD WATKINS,
Program Committee.

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BAPTIST YOUNG PEOPLES' UNION ORGANIZED.

Last week Mr. W. E. Holcomb, field worker for the B. Y. P. U., of the Southern Baptist Convention, held an Institute at the Yazoo City Baptist Church and organized a Young Peoples' Society. The following young people were elected officers:

Mr. Earl Brickell, president; Miss Annie Ree Johnston, vice-president; Miss Mayme Johnston, secretary; Miss Louise Brickell, treasurer; Miss Ruby Bridges, chorister and librarian, M. C. Vick.

The organization meets every Monday evening at 7:45, and all the young people are invited to the meeting.

EVANGELIST SINGERS.

Dear Brother Pastors:

As most of you will hold a meeting during the summer, I write to introduce to you Brother B. W. Hudson, a ministerial student at Mississippi College, who is a good singer and wishes work with you, that he may be able to return to college next year. I have had Brother Hudson to sing for me in two meetings and found him to be a great help. He is all right as a singer and personal worker. Try him. He will help you and you will help him. Write him at once at Clinton, Miss.

GEO. W. RILEY.

Houston, Miss.

Selected Books For Christian Workers
THE CONVENTION NORMAL COURSE

1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.

2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

3. "Talks with the Training Class" (Slattery); 50 cents.

4. "The Seven Laws of Teaching" (Gregory); 50 cents.

5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.

6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.

8. "New Testament History" (Maclear); 30 cents.

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"The School of the Church" (Frost), \$1.00.

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"The Making of a Teacher" (Brumbaugh), \$1.00.

"Secrets of Sunday School Teaching" (Pell), \$1.00.

"The Monuments and the Old Testament" (Price), \$1.50.

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BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

THE WAY IT WAS DONE.

The fourth Sunday was round-up day in Mission.

A good day at Unity Church Zion Association, \$64.00 given for Mission. This church is located ten miles east of Duck Hill, in a very important but difficult field. There being so many different denominations among others there are Hard Shells, Campbellites, Adventists and Landmarkers, are struggling for a footing.

The Baptists here numerically weak, but strong in faith, with large ideas and liberal in contributing to the Lord's work. Is there another church of its kind in Mississippi that measures with this one? If so, I do not know just where. The example of this little church should stimulate many of our large country churches that are capable of doing great things. Think of it, forty members, all farmers, no wealth, yet for one-fourth time it is paying the pastor \$200, and paying it monthly. Not a dollar do they owe now for this year, but are ahead and rounded up last Sunday for home and foreign missions, \$64.

The writer has been pastor here since January. The greatest thing that I have observed about this church is its spiritual power. It is a little spiritual dynamo. A Woman's Union, a good Sunday School and prayer meeting on Saturday nights.

Last Sunday the writer preached morning and afternoon to a packed house. Many I am sure were listening for curiosity; others to find fault and dispute, but the Lord was with us in power.

Before I close permit me to mention the former pastor, Brother T. H. Wilson, of Bell Fontaine. A true soldier of Jesus he has been; a Prince in Israel he is. Brother Wilson was pastor of this church for a number of years, and doubtless would have remained so, but for his declining age and the distance he lived seemed necessary for a change; hence the writer succeeded him. During these years he preached a whole gospel, and walked among his own and others as a man of God.

God being my helper, I shall push the work that my predecessor so nobly stood for with every fibre of nerve, brain power and grace that I am able to command.

Among our members we have two old brethren, Clark and Jordan. Brother Sem Clark, one of the best men I ever knew, is bubbling over with religion all the time, and who would not live without a Sunday School. For fifteen years he has been working and praying for the Lord's work, especially the Sunday School, thus today he is happy. Men see the fruit of his labors.

Brother George Jordan, who is as solid in his conviction as Gibraltar, is an all-around Baptist, living in the midst of -isms and false doctrines, fighting many times to keep the wolf from the door of his own church with faith in God he has stood firm through sunshine and rain.

Sallis.

Our work here is moving along well. We installed the envelope system here in March, and are working the plan. Thus far it has been a success. Our offering for H. and F. M. was \$74.00. This is our third year with this good people. There has

never been a jar between pastor and people. We love them. They are staying up our hands. The church is well organized. We are happy in the work.

Samarra.

This is the writer's fourth year with this good church. This church never fails to respond to the call of her denomination; \$50.00 for Missions. Space will not permit me to write my heart. The good Lord has blessed us here, and how nobly the brethren has stood by the work and by the pastor in all of his plans.

Spring Dale.

This is the writer's second year with this church. Our offering for missions was \$50.00, an increase of \$20.00 over last year. Many of the brethren's minds, hearts and pocket-books are open to the call of our Lord while a large percentage are doing but little toward financing the kingdom. However, the prospect for this church was never brighter than now, with its level and fertile soil, the dairying industry, in addition to the farming. Thickly populated and an immense lot of Baptist folk, it is also becoming an educational center. With all these advantages there is a possibility of building up a strong Baptist constituency.

Our motto is larger things for the kingdom of God.

Your in Him,

J. B. PERRY.

PROGRESS?

It has become a common remark that we are living in a progressive age and must keep up with the times or get left. Heard a preacher even use this excuse for a lot of exercises of a theatrical nature on what they called Children's Day, that took place of the usual preaching service.

This progressive age seems to be in the lead more so than a "Thus Saith the Lord" in years of the past. We noted recently a sham court on one of these days given wholly to the Sunday School children. Had a jury and two young lawyers to speak in the case and jury to decide as to what should be done with church members who were robbing God by not paying tithes. The jury decided that they should be excluded if able to pay and would not do it. This was all done in a regular theatrical style at the usual hour for divine service. Does it seem to you that we are in the time of the end or last days of the age? Are the signs given us by the Scripture whereby we may know it is close at hand, even at the door. Are the signs now apparent? I would be glad to have your opinion on this line.

Your Brother in the Lord,
A DEACON.

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Points of Information

Many Song Books

are on the market today; some that are beautifully bound and technically edited will never reach a sale of 20,000 copies in their lifetime. People do not want them. The compiler of the "Herald" evidently knows what is desired in Gospel music, as his three previously published books have had a circulation of over 1,500,000 copies up to the time this book goes to press, or in a little less than six years. So far, each successive book has had a heavier sale than its predecessor for the same length of time, and the "New Evangel" and "World Evangel" are selling at high tide as this new book is sent forth. In view of this fact, someone might ask—

Why a New Book?

Not to displace these two popular books, nor because they are not good enough; but many congregations demand a new book about every two years, and new music gives fresh life to the service. Then, too, some of the choicest Gospel songs ever produced have been written within the past two years, and church workers should have access to them. Then again, some are, at this time, calling for a

Smaller Book at a Cheaper Price

and the "Herald" supplies this demand, because, although it is the popular size (224 pages), yet it is sold at a remarkably low price.

All the Songs are not New

and the public does not want that kind of a book. That publisher who leaves out the familiar songs and fills his book with his own, or another's new songs in order to promote such new songs, will have his books left on his hands. He may make great claims, but his books just will not sell—too much new music. The "Herald" contains much new music, but not too much—probably 25 songs never before published—but thoroughly tried out; also a number of new songs which have only been used sufficiently to prove their real worth. It contains a large number of popular songs not found in the previous books, a small number of the most valuable songs that were in the "Evangel" and practically all of the invaluable old hymns for which they are noted.

The Large Type

used in the book will, we believe, be appreciated; not so many songs, on this account, but more easily read. Notice the large number of copyright owners and the variety of authors; compare this feature with other books. Above all, give the "Herald" a thorough test and we do not doubt what your verdict will be.

HERE ARE A FEW OF THEM

The Touch of His Hand on Mine
Faith Is the Victory
Oh Wonderful Love My Saviour
Saved by Grace
Nothing Between
Throw Out the Lifeline
No Light There
All Hail Immanuel
Loyalty to Christ
God Will Take Care of You
The Eye of Faith Working, Watching.
Praying
Respecters Are Needed
When I Go Home
His Plan
His Grace Is Enough for Me
I Am Resolved
Kept for Jesus
At Calvary
Oh How I Love Him
The Persuasive Voice
The Home of Endless Years
Safe in the Arms of Jesus
Draw Me Nearer
Take Time to Be Holy
Draw Nigh, Immanuel
Love Lifted Me
Able, Willing, Mighty
Love Is the Theme
My Heart Keeps Right
Christ Shall Be King
We'll Crown Him King
Since Jesus Came Into My Heart
My Mother's Bible
Saved to the Uttermost
There's Someone Who Cares
Just for Today
When I Get to the End of the Way
Only a Step to Jesus
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Come
Jesus, I Come
Take the Name of Jesus With You
Near the Cross
Near the Cross
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TIME OF PERIL A TIME FOR PRAYER.

Dear Brother:

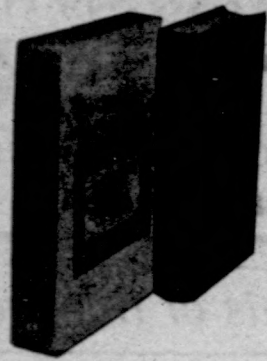
At no time during the last fifty years have I felt that the condition of our country was one of peril, as I do at the present time. "In the last days perilous times shall come." It does seem that these times are here. With millions of civilized, professedly christianized men at each others' throats, and using all the methods and machinery of destruction that the human mind has been able to invent for six thousand years, in the effort to destroy one another, I feel that the situation is bad indeed. But worst of all for us, it appears that our own country is now liable to be dragged into this abyss of human woe in spite of all that a wise and God-fearing President can do to keep us out of it. Those of us who went through our Civil War know as others cannot what war means for our children and our own happy country. Will not God's people, everywhere, all over this broad land, pray for deliverance from this impending storm of sorrow and desolation. Can we not, with humble and contrite hearts, beseech for our rulers the guidance of that wisdom that makes no mistakes? I firmly believe that God alone can shield us from the horrors and the suffering that have turned the nations of Europe into a charnel house. "God of our fathers, known of old—Lord of our far-dung battle line, Beneath whose awful hand we hold Dominion over palm and pine—Lord God of hosts, be with us yet, Lest we forget, lest we forget."

If drunk with sight of power we loose Wild tongues that have not Thee in awe—Such boasting as the Gentiles use, Or lesser breeds without the law—Lord God of hosts, be with us yet, Lest we forget, lest we forget."

The tumult and the shouting dies—The captains and the kings depart; Still stands Thine ancient sacrifice, An humble and a contrite heart, Lord God of Hosts, be with us yet, Lest we forget, lest we forget."

ABERDEEN, MISS.

About a month ago our pastor, Rev. C. Cleveland Kiser, and officers of the Aberdeen Baptist Church, held a conference with reference to whether we would hold a protracted meeting, resulting in the decision that we would protract the services commencing April 11, and hold the services during the week days at 3:30 p. m. and 7:45 p. m. with regular hours on Sunday, the pastor to do the preaching. The Lord seemed to be with us ever since Bro. Kiser took up the work, February 1, and as an evidence that the Holy Spirit has been with us there has been a marked spiritual uplift in the membership and several Baptists have resurrected their church letters and come in with us, and sixteen have joined and been approved for baptism, and we think there are others under the convicting power that will surrender themselves to the King of Kings and Lord of Lords. Another evidence was that



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The natural and I. CORINTHIANS, 13. mystical body.
cause I am not the hand, I am not of the body; is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I
25 That there should be no schism in the body; but that the members should have the same care one for another.
26 And whether one member

FOR YOUR CONVENIENCE

THE BAPTIST RECORD,
Jackson, Miss.

Please send via mail.....copies your Bible No. 210. I enclose \$..... and cents for postage.

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Mississippi Woman's College

Room fees are coming in now for next session. Send \$10 and secure a room now.

Blanton, Miss., March 8, 1915.

Dear Prof. Johnson:

Enclosed find check as per bill. We hope to have two daughters instead of one with you next session. Your friend,
W. M. SPEED.

Send for new Catalog.
J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

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A life insurance policy with us gives you maximum protection at minimum cost, because our dividends reduce the amount of your premium each year. Our conservative, safe, and yet eminently successful investments bring a direct benefit each year to our policy-holders.

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all Christians seemed to join in with us and been blessed. The meeting is expected to close tomorrow, Sunday night, with the ordinance of baptism. On Sunday week, 2d of May, Dr. Judson L. Vipperman, of Columbus, Miss., will assist our pastor in ordaining five deacons in our church. Romans 5-5.

ANDREW J. BROWN.

Garden Guide Free

Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. Desk B, Bollwinkle Seed Co., New Orleans, La.

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THE BLACK "BILLY SUNDAY."

The Rev. W. A. Sunday, during his stay in our city has accomplished much good, has led many souls to our Lord and I believe every church and minister have been more or less helped.

He has given to the white people of Philadelphia a new style of pulpit performance. His preaching is full of action, both facial and bodily. He is what in dignified language, we call dramatic. The newspapers have shown him to us in his every pulpit attitude. Now a colored evangelist has come to town and at once, the newspapers declare that we have a "Black Billy Sunday," who can out-Billy Billy Sunday.

I have known this so-called "Black Billy Sunday" for twenty-three years. He is a prominent Baptist minister of Washington, D. C., who came from Texas to Washington about twenty-four years ago. He is calm and dignified now to what he was twenty-four years ago, when he was a young man. He was more agile and had more activity in his pulpit performance; moreover, this same "Black Billy Sunday" has been to Philadelphia a number of times before and has conducted revivals in colored churches. The newspapers paid no attention to him nor to his work. The public had not been wrought up to the point where they wanted or recognized such actions in the pulpit. White Billy Sunday had not been to town. Now the White Billy Sunday has been here for weeks—it is comparatively easy for the "Black Billy Sunday" to get a whole page of picture advertisement, without money and without price. He now gets his largest audiences and is doing his greatest work. His meetings are crowded not only with colored people but with white people. He is quite as much a sensation now as was the White Billy Sunday.

I may add that this sort of preaching and of pulpit performance is nothing new to colored people, particularly in the South where myself and many others were born and reared. Indeed, neither this White nor "Black Billy Sunday" can equal some of our colored preachers whom we know now and many whom we knew in our younger years.

During slavery and immediately after the war this is all that our colored preachers knew; they had no training from the schools. They had learned their actions while in the common plantation dances and while working upon the fields and in their frolics—just as the White Billy Sunday of today learned his upon the baseball diamond. He has carried his bodily activity from the baseball field into the pulpit just as those early colored preachers carried their bodily activity from the plantation to the pulpit.

Immediately after the war, there came to these people from the North highly educated and cultured white Christian teachers and preachers. They told our fathers in the ministry and ourselves that all of this was undignified and wrong. We listened but felt that the "white folks" knew what was right, especially our Northern "white folks." They said we had to be educated out of all of this. We began attending the schools they

taught in the South and many of us were sent to their best schools in the North. We became apt pupils. A new sort of colored preacher began to appear; he has education, refinement and culture. We have retained much of the deep religious feeling of our fathers, but we seek to control it in order to do what our white teachers taught us. As a result, you will find today all over the South and the North colored churches whose services are as quiet and as dignified and whose preachers are as calm and as dignified as the most dignified of our white churches and white ministers.

But we are now puzzled. We are wondering whether we are now to return to the old style of pulpit performance in order to get the crowds or in order to get full newspaper display and advertisement; we are wondering whether they taught us correctly and did they know.

We are doing some serious thinking. We know full well how to show forth this pulpit performance. Is it the one thing that the ministry needs today in order to impress people? Let our teachers tell us and we can soon produce or present hundreds, who like Evangelist Witbanks can out-Billy Billy Sunday in pulpit activity and performance. We have them. And we only need to tell the educated man among us that this is the thing to do and we have colored preachers right here in Philadelphia who can show you that they can rank among the best actors who ever stood upon a platform.

Personally, I would not criticize the methods of the White Billy Sunday nor of the "Black Billy Sunday" nor the methods of those early negro preachers nor the methods of a large number of our colored preachers of today—"Every man after his own order"—according to his early training, according to his education and according to his conception of the ministry, and according to the needs of the people. Jehovah is God over all and can use us all to his own glory. Let us all "Brighten the Corner where we are." If a mere tallow candle, why brighten your corner according to your ability; if a kerosene lamp, a gas light, or an electric light, simply let him shoot off. I suppose we must have our Fourth of July in religion as elsewhere. Nobody thinks of ordinary lights on the Fourth of July. Let our Fourth of July light—white or black—do the work for which they are qualified.—W. A. Credit, in Baptist Commonwealth.

STRIKING FACTS ABOUT THE GREAT CANAL.

Time required to go through the canal, from ten to twelve hours.

Freight will be charged \$1.20 a ton, passengers are free.

American coast-wise ships may pass through free of all charges.

The canal will save 8,000 miles between New York and San Francisco. New York is brought 5,000 miles nearer Valparaiso, and the west coast of South America.

The distance to the Philippine Islands is not reduced materially.

Bulky products, like wheat, lumber, minerals, wool, hides and wines will get lower freight rates through the canal from Pacific ports.

Eastern machinery, textiles, manu-

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

Baptist Periodicals for 1915 UNIFORM LESSONS

SUPERINTENDENT. (Monthly). 25 cents per year.

BAPTIST TEACHER. (Monthly). 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.

PRIMARY TEACHER. (Quarterly). 30 cents a year. In clubs of five or more to one address, 7 cents each for one quarter; 25 cents each for one year.

PRIMARY QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1-2 cents each for one year.

OUR STORY QUARTERLY. 7 cents a year. In clubs of five or more to one address, 1 1-4 cents each for one quarter; 4 cents each for one year.

PICTURE LESSONS. In quantities of five or its multiples to one address, 2 1-2 cents each for one quarter; 10 cents each for one year.

BIBLE LESSON PICTURES. \$3.00 per set for one year; 75 cents per set for one quarter. OUR LITTLE ONES. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

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JUNIOR LESSONS. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.

YOUTH'S WORLD. (Weekly). 30 cents a year. In clubs of five or more to one address, 6 1-2 cents each for one quarter; 25 cents each for one year.

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BIBLE LESSONS. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

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HOME AND SCHOOL. 30 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

WORLD-WIDE. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

YOUNG PEOPLE. 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.

ADVANCED QUARTERLY. HOME DEPARTMENT EDITION. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1-2 cents each for one year.

SERVICE. 50 cents a year, singly or in quantities.

OUR JUNIORS. (Quarterly). 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

American Baptist Publication Society 514 N. Grand Avenue, St. Louis, Mo.

factures and finished products will enjoy cheaper rates to Pacific ports.

Staple products of the South, cotton, iron, coal, lumber and ship supplies will have similar advantages to the Orient and Pacific ports.

Immigration will be deflected in large number from New York to Pacific ports.

The cost of operating the canal will exceed \$4,000,000 annually.

About 2,500 employees will be required.

To pay interest on the investment and operating expenses approximately \$15,000,000 revenue per annum will be needed.

Traffic experts estimate that for the first few years the average annual tonnage will be 10,000,000 tons, not enough at the \$1.20 rate to make the canal self-supporting.

The rates charged vessel are the same as those at Suez.

The Government will monopolize

the business of supplying coal and provisions and operating repair facilities.

Great dry-docks, wharves, warehouses, repair shops and other facilities to cost \$29,000,000, are under construction.

All permanent buildings will be of the Italian Renaissance style of architecture. The route of the canal will be beautiful with trees, etc.

Storage for 450,000 tons of coal, maximum capacity, is provided. Normal storage capacity, 37,000 tons. Oil, 160,00 barrels.

Monster 270-ton floating cranes will handle wrecks or accidents in the canal and locks.

Warships of all nations may pass through the canal, but cannot linger more than twenty-four hours at either end, in time of war.

The Interstate Commerce Commission has jurisdiction over canal traffic.—Ex.

